ERER.

NCE.

and mouth were beautiwas very short. The ery little shown in speakncommon sweetness, and table. The complexion se in general, culoriess. is countenance was grave, nout any signs of severity oleon's exterior. His perwas decidedly amiable, His temper, when he rewas warm and vindictive. nd. a kind relation, and ervened, a most affection-Napoleon.

orvius was looking on the to reflect on the terminathat I could sink into my osure as the light of the He sat down, reclined d fatigued by the labours dreamed that he was with is father's house, who andeparture from time to ed permission from God" d in your sickness-to as--to lead you through the to introduce you into the ave often heard you say, tell the sad tale of what it isked his brother what dyrized" said he, " to say what to be your guide and com-emember that I am your my affection towards you same, have full power from very possible comfort that dness perform. I have sufmpathise. I have died, and Corylus was comforted, , but looking round on his wounded, and the tumult of n his slumbers. He arosa sed; whose putting his hand ing out his bible, he read, icth and they that are sancich cause he is not ashamed midst of the church, I will "Yes" he said, "my brother ive again; I have trusted in ave hoped in the prevalence I will rely on the veracity perpetuity of his affection. m the love of Christ? Yes the valley of the shadow o for thou art with me." ... Et.

ightless.-It was affectingly rime Minister to England's lied by those around upon hi ! my friends, while we laugh, nd about us. God is serious ence towards us. Christ is ood for us. The Holy Ghost gainst the obstinacy of our riptures bring to our ears the e most serious and awful mat-on is serious in serving God eaven and in hell are serious hath one foot in the grave, ess levity!"

ped into St. Sepulchre's Snowacher of some note in the meacher of some note in the me-ner here; and we had a ser-lif of a parochial charity, by ys of the parish are supported to occasion to remark, that his aplain to Newgate) often led ons of malefactors, under sen-that in almost are instance. hat in almost every instance, to their desertion of the house on of the day of rest.—Eng.

ZIONIS



RALDo

PUBLISHED BY DANIEL WEBB, UNDER THE DIRECTION OF THE TRUSTEES OF THE WESLEYAN ACADEMY, WILBRAHAM G. V. H. FORBES, EDITOR. FOR THE BENEFIT OF THE NEW ENGLAND AND MAINE CONFERENCES OF THE METHODIST EPISCOPAL CHURCH.

Vol. V.

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GENERAL AGENTS. Rev. James Krytz, St. Louis, Missouri. Cames Roche, Esq. Halifax, Nova Scotia.

ORIGINAL COMMUNICATIONS.

FOR ZION'S HERALD. SERVATIONS ON THE DOINGS OF THE CONVENTION THICH MET AT NEW LEBANON, N. Y. JULY 18, 1827.

The doings of this convention having been made he, are proper subjects of observation. Some reet was felt when this convention was proposed, beresult from it. A difference of opinion respecting it to be censured and checked. But these exgancies ought, in the first place, to be well definto exist; and then the attempt to arthem should be private rather than public. But alleged extravagances have nothing to support but the opinion of a man, or a number of men; all avail nothing to call conventions and hold disis. This course will be likely to increase the

hose who are engaged in a revival of religion are the best judges as to what is extravagant, and is orderly, because they are on the spot, and nothe character and effect of all that takes place; what would appear orderly, and consistent to such at a distance, who should judge only from hearsay freport. Nay, the same thing might appear differce of elucation, and especially a too punctilious refor public opinion, may represent a thing as diss when the Pharisaes heard the disciples crying manns to the Son of David," they were displeased

sheed Jews and philosophising religionists, to be effect of new wine; but we know how greatly

the first we mistake not, was the professed object of even though a parish minister should forbid them.

We cannot with the New York Observer, that "one important with the New York Observer, the New Yor the real sentiments of this and that man, say Dr. members exhorting one another daily.

" the brethren who had called the meeting," and was not closed till some time in the forenoon e 19th when it was decided, fourteen voting in will have a different effect from that

restoring peace among brethren."
on the vote to proceed, there follow seven propoall moved by Mr. Edwards of Andover, Mass. general a nature that we find little occasion for rk, excepting on the sixth; and this we should notice, were it not for some things which follow. this proposition we are told that "there may be so ch human infirmity, indiscretion, and wickedness nan, in conducting a revival of religion, as to renthe general evils which flow from this infirmity, on, and wickedness of man greater than the and temporary advantages of the revival, &c. this we have only to remark that we cannot see with the voting a proposition, couched in general and defined terms, can be productive of any good, seeg the terms are left for every one to explain accordto his own notion of infirmity, indiscretion, and kedness of man; but it in ay prove a snare and a rap, though we are persuaded it was not designed as

Whether the following pro position, introduced by Mr. Edwards, was intended to guard against "infirmi-ity and indiscretion," or "wickedness," we are not that in order to enjoy even a small degree of happiness

who were opposed to female praying under any circumstances, what they mean when they say, "females are not to pray in social meetings for religious worder and like the bee humming on from flower to and Christian. I will close my observations by introwho were opposed to female praying under any cirship." Are they prohibited praying mentally as the words of the resolution seem to imply; or only to pray as that any good was likely seed that any good was likely result from it. A difference of onicion respectly to another, and still ducing a voice to testify against such irreverent words of the resolution seem to imply; or only to pray and island until lately addifference of onicion respectly from it. A difference of onicion respectly from it. A difference of onicion respectly from it. ship." Are they prohibited praying mentally as the

they not say so, as well as in the case of groaning?
The proposition of Mr. Edwards was not only not formed in view of the scriptures, but contrary to the word of God, particularly 1 Cor. 11th, where the be done in those cases where the wife, with the con-sent of her husband, offers the moraing and evening sacrifice of prayer, much to the edification and comfort of a whole family; and where, if she did not pray, there would be no family prayers? And what is to hat would appear orderly, and consistent to such be done in case a pious female is called upon to pray the best prepared to meet its changes with fortifude, might appear disorderly and extravagant to with a sick and dying man, whose confidence in her a distance, who should judge only from hearsay piety inclines him to prefer her praying with him, to made choice of an enjoyment which shall endure when the property of the prepared to meet its changes with fortifude, because they have God for their portion, and have made choice of an enjoyment which shall endure when the prepared to meet its changes with fortifude, because they have God for their portion, and have made choice of an enjoyment which shall endure when the prepared to meet its changes with fortifude, because they have God for their portion, and have made choice of an enjoyment which shall endure when the prepared to meet its changes with fortifude, because they have God for their portion, and have made choice of an enjoyment which shall endure when the prepared to meet its changes with fortifude, because they have God for their portion, and have made choice of an enjoyment which shall endure when the prepared to meet its changes with fortifude, because they have God for their portion, and have made choice of an enjoyment which shall endure when the prepared to meet its changes with fortifude, and the prepared to meet its changes with fortifude, and the prepared to meet its changes with fortifude, and the prepared to meet its changes with fortifude, and the prepared to meet its changes with fortifude, and the prepared to meet its changes with fortifude, and the prepared to meet its changes with fortifude, and the prepared to meet its changes with fortifude, and the prepared to meet its changes with fortifude, and the prepared to meet its changes with fortified and the prepared to meet its changes with fortified and the prepared to meet its changes with the prepared to meet its changes with the prepared to meet its changes with the prepared to meet its that of any body else, though there should happen to be a number of men present? The following case not Hence we need not wonder, when we see persons on a visit at the house of an old acquaintance. In the course of the evening, under her judicious conversa-tion, the man of the house was thrown into deep dis-Journal to the Son of David," they were displeased tress and anguish of soul on account of his sinful state. fore the state appeared to them disorder; but the Saviour He earnestly importuned her to pray for him. She God. index should hold their peace, the stones did so; and he was brought to rejoice in the salvation of God. Many such cases as the above have cocurred, give---if you trust in your Creator and expect to meet to tell wholes prophesied on the day of Pentecost, using whether those Reverend Divines know it or not; and with some things which are not so agreeable in your Gentiles.

acceptable offering to God.

Mr. Edwards introduced the following proposition. unents on either side. Could this highly respecta-convention think that this course was calculated ealighten the public mind, to give currency to it, and yet have received the commission of Christ to the or to check the progress of error and delusion? Go INTO ALL THE WORLD, as their rule of practice, it respects the enlightening of the public mind on best mode of conducting revivals of religion, conduct revivals of religion wherever they come,

at good" is gained "by showing to the public what which all speak according to their own inclinations, sentiments of this or that man, this or are improper." &c. if it be not so applied as to destroy party, on the points in dispute." If we mistake the life and interest of those meetings, and prevent the

re to be informed what good can result to the persons by name in prayer. Mr. Edwards moved the lie merely from knowing their sentiments. To following proposition: "The calling of persons by w their sentiments and to know which is correct, name in prayer ought to be carefully avoided;" and in our view, different things. Will the Editor of afterwards the following amendment, which prevailed: Observer say, that to know this is Dr. Beecher's "The calling of persons by name in social prayer eat, or that is Mr. Beman's sentiment are suffi- ought to be carefully avoided." And yet on Mr. Lanat authority to believe it? This seems to be imside in his words; and this, with the diffusion of the read, "The calling of persons by name in public it of Christian tenderness and supplication, seems prayer ought to be carefully avoided;" Messrs. Edbe all the good anticipated from this meeting, even wards, Beecher, Norton, Tenney, Nettleton, Hawes, and Weeks, did not, as on many other occasions, det strikes us as a novel thing that after the conven- cline voting, but voted in the negative. Hence it had formed, and after an "exposition of its ori- appears that they were in favour of calling persons by name in public prayer. And to strengthen this should be such a reluctance manifested, "to opinion it may be observed that though Mr. Lansing's to see in what respects they were agreed in motion was to amend, it in fact made a new proposiand to principles and measures in conducting and tion, and was probably so understood. This will best oting revivals of religion." This motion was the account for Mr. Edwards' again bringing forward his subject of discussion in the afternoon of July former motion to amend, as an original proposition,

with success. On this article so long contested by the convention, firmative, and one in the negative, two declining we would observe in the words of Mr. Beman's vote at all. Surely there must have been a strong amended, though unfortunate proposition, that "the cheusion of impropriety and disagreeables some- calling of persons by name in prayer may take place And indeed Mr. Frost seems to have in small social circles," if not in public; "but in all gosted the danger of the proposed course, in his cases ought to be practised with great caution and son for not voting, viz. "that he understood the tenderness." This has frequently been done by some ect of the meeting to be, to correct misapprehea-as and restore peace among brethren." It appeared with the best effects. And we have scripture examm, and it appears to us, that the course pursued ple and precept for a practice equally personal, that of will contribute much to our strength and activity. If designating persons by their age, office, conduct, condition and circumstances.
(To be concluded in our next.)

FOR ZION'S HERALD.

PASTIME, NO. IX. "I've seen, at morn, a stainless sky, A heaven as blue as beauty's eye; But, long ere noon, destruction's form Was riding on the whirlwind storm.

" I've seen the bark, with snowy sail, Ride proudly on the swelling gale;
Pre turn'd again; the mountain wave
Was wreathing o'er her coral grave.

"E'en such is life-and time will show Its glittering shades of joy and wo; And though its smiles are bright to-day, To-morrow sees them fade away."

A certain acquaintance with this world, or a knowledge of the circumstances in which we are placed in our present state of existence, is indispensably necesbut it reads thus: "In social meetings of men they must be taken out of the world; others seek no and women for religious wor ship, females are not to other happiness than what they suppose may be deriv-Pray. This proposition, if we may judge from the cd from this world. In one point of view, we may extend the spent in discussing it, we a regarded by the mover and his friends as of great im; portance; and yet, when meet with in our passage through it. We should re-

the vote was taken, only nine out of eighteen were in the affirmative, viz. Messrs. Norton, Beecher, Tenney, Humphrey, Nettleton, Hawes, Weeks, Weed and Edwards. Declined voting—Messrs. Churchill, Gillet, Beman, Lansing, Frost, Gale, Aikin, Smith, and Finchey. It was then moved and seconded, that the following question be answered to with the substitution are streamed in the world not find it here. The distinguishing the same expectation are streamed in the world and seconded to with living coals from the alternative with first of God. I had attended Methodist meetings and the great Head of the church evidently accompanied what he said with a peculiar blessing; for such the world, and I well knew the glory that shone over the solemn countenances of the worshippers * * * was the effect of that sermon, (which we hope and defined to the course of our pilgrimage, we may not enumerate a thousandth part of the miseries to which we are expectation are streamed in the course of our pilgrimage, we may not enumerate a but, alas, I did not find it here. The distinguishing through the formarks of Methodists were almost gone; the same expectation are streamed. course of our pigrimage, we may not enumerate a thousandth part of the miseries to which we are exposed lowing question be answered, to wit: "Is it right for a woman in any case to pray in presence of a man?" After some discussion, Mr. Edwards moved an indefinite postponement of the question, but after further discussion, withdrew it. Mr. Lansing then moved the postponement of the question, but after further discussion, withdrew it. Mr. Lansing then moved the postponement of the question, for the purpose of introducing a substitute, which it may be proper for a female to pray in the presence of men." Eight voted in favor of this proposition, and ten declined voting. In favour, Messrs. There may be circumstances in which it may be proper for a female to pray in the presence of men." Eight voted in favor of this proposition, and ten declined voting. In favour, Messrs. Checkles, which it may be proper for a female to pray in the presence of men." Eight voted in favor of this proposition, and ten declined voting. In favour, Messrs. Norton, Beecher, &c.—

We have been thus particular in giving a history of this business, not because we think with the New with the idea, that we shall find our passage to eternity the first of the worshing in the tourndard the mistorians of the distinguishing that the least two thirds, if not find it here. The distinguishing that the least two thirds, if not there is a thus as of Methodists were almost gone; the same tray in the world when the man who has vainly placed his hopes on this many better to meet with some disagree. The world in favor of this p

soll from it. A difference of opinion respecting propriety of this distinction between mental and audible of carrying on a revival of religion, is a ble subject for discussion; and all extravagacies to be prayer, by what they have said about audible possess the whole or more than any one else. Hence, tablished themselves there, and one of their reports to be exposured and checked. But there are the following:—"Nearty att the chil-

women, fairly gotten over, we would ask, what is to are the most miserable in it; because when they ex- the conversion of several of them, in the most eminpect happiness from the world it invariably disappoints them; and their disappointments are in proportion to its insufficiency to meet their expectations. Those then, who look for the most happiness from this world receive the least; those who expect none from it, are long since occurred. A pious and sensible female was overwhelmed with affliction, who have placed their fore them on which they set their affections, instead of God. Reader, if you look to this world for permawe believe the prayers of these pious women were an earthly pilgrinage you will be prepared to triumph over them while they shall work out for you a far more exceeding and eternal weight of glory.

···· 599 ···· FOR ZION'S HERALD. PRESENT TIME.

swiftly; and it will harry us

other; but it is our duty to be always employed in dowho went about doing good. It is not improper well---while nothing but a good improvement of the mation, our condemnation will be greater than though we had never reflected, or felt the lashes of a guilty conscience. How ought we to improve our time, not in trifling or jesting; neither is it enough that we steano enemy to study, but I think that it is not all which warn his own beloved people of the spiritual death to never to impute revivals and awakenings to the is required of a minister of the gospel; I think there is which this doctrine tends. He never thought of go- Devilsomething specified in that little book which was ing beyond his own flock; much less into a congre-thought to be lost, that getting learning is good, but gation of Universalists. Judge then of his feelings, saving souls is better. If our time be properly divided, we may visit our flocks and meet them oftener than headed by their leader from New York, and he again on the Sabbath day, in their meetings of devotion, and then have as much time for study as would be profita-ble, or congenial to our health. Exercise is good and we should walk a few miles every day and visit a few perishing souls or attend prayer meetings it would not weary us so much on the Sabbath to walk from our are some who do not know or see the members of with Mr. Morris, the editor of the Universalist paper, their churches for months after they arrive at their who, as if to do his utmost to discompose the preachwhom He has placed us as watchmen! It is necessary for all to improve present time in securing the Satan came also amongst them to present himself befavor of God, and making preparation for eternity. favor of God, and making preparation for eternity. FRIEND TO RELIGION AND TRUTH. ---- Bo----

FOR ZION'S HERALD.

A PEEP INTO THE KEY HOLE.

In pursuance to my inquisitive design I looked in at the key hole of a church, where those who bear the honorable appellation of "Methodist" were assembled to worship the God of their fathers. Ah, thought I, solemnity shall brood over this assembly—the spirits of Wesley, Coke and Asbury shall be present-the fires on the altar of devotion shall burn brightly-ev-

this business, not because we think with the New York Observer, that important good will result from knowing the "real sentiments of this, or that man," In another point of light, we may expect more from the man of God engaged in prayer, and all through the man of God engaged in prayer, and all but because we think it may gratify a laudable curithis world than it can possibly afford us: for there is the holy intercession their eyes roved, like the fool's, to communication has never been seen or heard by Mr.
osity to know who were in favor of and who were opan "aching void" in the mind "the world can never the ends of the earth. And (tell it not among the heaCampbell, and was written more than twenty miles posed to female praying.

In the mean time we would take the liberty to ask these reverend gentlemen and Doctors of Divinity

It is as natural for man to desire happpiness or then,) no responses went up with the prayer to heaven the mean time we would take the liberty to ask these reverend gentlemen and Doctors of Divinity

He comes upon the stage of action surrounded with rise up in judgment against the men who lived when

possess the whole or more than any one else. Hence, if he be a poor man his conclusion at once is, that he must be rich in order to be happy; and if he be already dyrich he cannot enjoy what he has obtained more. So there is no situation in life, in which the world can meet and satisfy the expectations of a man if he look for any thing man a less than a constant of the missionaries have established themselves there, and one of their reports communicates the following:—"Nearly att the children form in the fearful apprehension, that he had commuted the manifest the most becoming attention to the plain discourses which are delivered. The attention of some of them is very striking, the emotions excited by the discourse in the look for any thing more a less than a constant of the missionaries have established themselves there, and one of their reports the fearful apprehension, that he had commuted the unipardonable sin.

Mr. F—, the subject of the following narrative, was a respectable inhabitant of one of the northern of them is very striking, the emotions excited by the different forms of them is very striking, the different forms of the fearful apprehension, that he had commuted the unipardonable sin.

Mr. F—, the subject of the following narrative, was a respectable inhabitant of one of the northern the fearful apprehension, that he had commuted the unipardonable sin.

Mr. F—, the subject of the following narrative, was a respectable inhabitant of one of the northern than the fearful apprehension, that he had commuted the unipardonable sin. apostle gives women liberty both to pray and prophesy, if their heads be covered. But were the praying of women in public and in social meetings of men and the praying of women in public and in social meetings of men and the praying of women in public and in social meetings of men and the praying of women in public and in social meetings of men and the praying of the praying the praying

From the New York Observer. KNEELAND AGAIN DEFEATED, AND THE WORD OF THE LORD VICTORIOUS.

Messrs. Editors, -- The following parrative of recent acts, contains, in our opinion, matters of signal imporhopes of happiness on any thing short of Deity. It is right that they should be disappointed---they are idolators--they place the transitory objects of sense beators---they place the transitory objects of sense beble and popular paper, send them to all the brethren, from a motive similar to that which influenced the A-from a motive similar to the synod at Jerusalem, siasm, or the work of the devil. The consequence was, to tell what God had done for the conversion of the as might have been expected, he became more and Some time ago, a Universalist residing upon Schoo-

y's Mountain, N. J. within the bounds of the Rev. Mr. Campbell's congregation, published a letter in a Universalist paper, containing some of the peculiar dogmas of his party, in addition to a challenge to Mr. all down congregation, that on the 3d Sabbath of September, This appeared to be ac its narrow stream when we all shall be swallowed up he would preach a sermon on the doctrine of Univer- that he had committed the unpadonable sin. For in eternity. The future time may not be ours; it may salism. Immediately after making this public annun-some time he refused to tell the sin which he considerhow careful then ought we to live! It is not enough that our time be all employed in doing some thing or proposed Sabbath, the whole region for miles around. coured forth its inhabitants to the place of combat .ing good; herein should we imitate the example of When Mr. C. arrived at the church, it was so filled from enmity, and had sealed his perdition. His distress to reflect on past time, if a reflection on the past would the same predicament, he found standing on the out- most alarming degree. At times he appeared to be

ng, and heterogeneous congregation * ing beyond his own flock; much less into a congrewhen he found that the Universalists for miles around, supported by some of his friends from that great metropolis, had intruded themselves into his hitherto caceable and retired congregation of Pleasant Grove. When we behold this man of God sitting among that people over whom the Holy Ghost had made him overseer, about to preach to them the Gospel in plainnes and sincerity, and see Mr. Kneeland arrive from New habitations to church. It is to be feared that there York and take his seat directly before him, together appointments, and it is awfully to be feared they do er, took out his paper and writing apparatus;-I say of God came to present themselves before the Lord,

During Mr. Campbell's sermon, which occupied nearly two hours, Mr. Morris continued to write;— Mr. Kneeland and several other Universalists were occasionally speering and laughing in his face, in order to disconcert him; while, with these exceptions, the whole multitude listened with breathless attention, though many of them were exposed to the scorching friend, astonished and indignant at the effrontery of more, Mr. F- was able to speak. He however these emissaries of Universalism in attempting to browbeat Mr. C. asked him how he felt,-" felt," exclaimand proclaimed the gospel of my Saviour, though hell A surgeon was found as soon as possible, who proed he, "I felt as if I could have stood up undismayed great audience, held in reverential attention, while the messages of beaven roll, like the thunders of eternal present with a congregation of his present wi

I shall conclude, gentlemen, by adding, that this communication has never been seen or heard by Mr. distant from him.

September, 22, 1827.

* It is supposed there were between two and three thousand people of all creeds and conditions, present on the occasion

From the N. Y. Observer.

A FACT.

"THE SIN UNTO DEATH."

towns of Pennsylvama. About seven years previous to his death, Mr. W-, a Missionary, visited the town where Mr. F- resided. Under his faithful labors, a revival of religion commenced, in which numbers were hopefully born into the kingdom of the Redeemer. The attention of Mr. F—was also arrested. He was led to see his sinfulness and danger; and to inquire " what he must do to be saved." His convictions of sin were pungent for some time, but convictions of sin were purgent for some time, but after a few months his seriousness began to abate.—
Levity and profanciess succeeded, and like the unclean spirit who walked through dry places, seeking
rest and finding none, Mr.—returned to a state
of stupidity seven times more dreadful than before.

He some adorted the comments of Lancouchem, and He soon adopted the sentiments of Universalism, and thence as a natural course, he descended to infidelity, and at length boldly denied the inspiration of the more confirmed in his infidel principles, until about four or five months previous to his death. It was at this time that the writer first became acquainted with him, and it was from his own lips, and from his reigh-All. Edwards introduced the following proposition, exceeding and eternal weight of giory, erred.

The public may well be dissatisfied with two things articular, respecting the doings of the late Continue—their discussing many propositions which do appear to have been framed in view of the Scripers; and for giving them to the public without any es; and for giving them to the public without any es; and for giving them to the public without any expected and ministers.

All. Edwards introduced the following proposition, which is proper light and you will rather their discussing many propositions which do appear to have been framed in view of the Scripers; and for giving them to the public without any es; and for giving them to the public without any es; and for giving them to the public without any expectations of said ministers.

All. Edwards introduced the following proposition, which is proper light and you will rather the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vestibule to another state of existence on the consider it as a vesti whole theological system would be demolished. In fact, it was a vulgar and abusive letter, very similar to those that Mr. Kneeland used to publish before he law. The view which he had of his sinfulness was fell into the bands of Mr. McCalla, at Philadelphia. I great, and such an awful feeling of darger privated at first Mr. Compbell will be attention of the law. Time is a valuable treasure. It is the gift of God. It was purchased by the blood of the Son of God, and given to man in which to prepare for death. The happiness of men depends on the improvement of the present; the past is not nor never can be ours—it is gone—for ever gone. The present time is ours; but it is flying, oh how swiftly; and it will burry us all down. ther and Mr. Beman, were sufficiently public be-It is not so easy to reconcide all the doings of certain members of the convention met. But were it otherwise, we
tend the result of the members of the convention respecting calling
to be informed what good can result to the
merely from knowing their sentiments. The calling of persons by
their sentiments and to know which is correct,
their sentiments and to know which is correct,
the sentiments and to the paradise of convention respecting calling
to the doings of certain members of the convention respecting calling
to the doing to the other wise, the said it consisted in impuritions the said it consisted in impurition to the lowest regions of darkness.

Many by the neglect, or the misimprovement of
the lowest regions of darkness.

Many by the neglect, or the misimprovement of
the lowest regions of darkness.

Many by the neglect in mortal nest,
the totherwise, we then to the otherwise, we then the heighbond, proclaiming that
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the the said it consisted in impuritions, we cause it in the thempton of the case it in the tother with the thempton of the case it in the tother with the thempton of the case it in the tother with the case in the tother with the Spirit;-that the above declaration proceeded directly that he could not get in; and hundreds who were in and horror of mind increased, until they arese to the lead us properly to improve the present it would be side. As it was neither practicable to reach the pul- in as much mental agony as he possibly could endure pit, nor address all the people from it, a platform was and live. He often declared he felt the very pains of present, will enable us properly to reflect on the past.

And if a reflection on the past does not lead to reforplaced to atter the message of God to this large, livthen in everlacting burnings, he could not suffer more. All means used to relieve him appeared only to in-But for a moment let us pause in our narrative, and crease the misery and horror of his mind. Often with reflect upon the situation of this faithful and able am- a countenance distorted with all the features of debassador of Christ, as he sat on that platform. When spair, he would entreat these present never to quench dily labor so many hours in twenty-four, or spend the he announced his design of preaching on the doctrine that we may preach correctly. I am of Universal Salvation, he had nothing in view but to or embrace the sentiments of infidelity, especially no enemy to study, but I think that it is not all which

> His sufferings soon impaired his health; he lost his appetite for food, and sleep entirely forsock his eyes. Nothing but a fearful looking for of judgment and fiery indignation from the Lord were before bim. As his health declined, symptoms of derangement appeared. At times he seemed wholly to have lost his reason. Several circumstances gave rise to the apprebension that in his deranged state he would (if not prevented) deprive himself of life. On a certain day appeared to the writer from something that Mr. - dropped, that his determination to destroy himself was fixed, and that the time for effecting his dreadful purpose was near at hand. These fears having been communicated to some of the family, the night following his brother watched with him. In the night he often urged his brother to leave him and renot visit some of the classes on their circuits. How when we look upon this strange scene, are we not forcan we give an account to the Shepherd and Bishop of cibly reminded of that incident recorded by the pen of our souls, for the care we have taken of those over inspiration in the book of Job, that when "the sons he would lie down and rest himself, if his brother to leave him and rest tire to rest, but finding his entreaties fail, he said that our souls, for the care we have taken of those over inspiration in the book of Job, that when "the sons he would lie down and rest himself, if his brother to leave him and results have been a country to the sons he would lie down and rest himself, if his brother to leave him and results have been of the care we have taken of those over inspiration in the book of Job, that when "the sons he would lie down and rest himself, if his brother to leave him and results have been a country to the sons have taken of those over inspiration in the book of Job, that when "the sons he would lie down and rest himself, if his brother to leave him and results have been a country to the care we have taken of those over inspiration in the book of Job, that when "the sons he would lie down and rest himself, if his brother to leave him and rest himself, if his brother to leave him and rest himself, if his brother to leave him and rest himself, if his brother to leave him and rest himself, if his brother to leave him and rest himself, if his brother to leave him and rest himself, if his brother to leave him and rest himself, if his brother to leave himself, himself, himself, himself, himself, himself, h would also. He accordingly retired into an adjacent room, out of which every weapon had been removed. The brother, unwilling to trust Mr. F --- alone, lay down on a bed placed near the door of the room into which Mr. F had retired. In a short fime Mr. F started from his bed-leaped over the bed of his brother-and before the latter could overtake him, seized a razor which it is supposed he had secreted for the purpose, and instantly cut his throat. The alarm soon spread; the writer came in, a few moments af-terwards; the would was closed, and after an hour or persisted in his belief that all hope of mercy or pardon him was gone, but he said he was sorry he had done as he had, because his hie was not his own.

> > take away his life in a few moments: and accordingly,

ed. The scene which followed in the afflicted family surpassed all description. Three or four little children were seen feaning against the fence, weeping most inconsolably—a grown daughter lay in the house in strong convulsions, and the wife of the unhappy

an was raving with insanity.
Whether his fears that he had committed the unpar donable sin, were well founded or not, is known only to God. If the description which he himself gave was true, no one can doubt that he did commit it. Yet the minds of his friends that he did not. But whether his apprehensions were true or false, his alarming

case affords a most solemn warning.

All may here see, as if written by the finger of God, the infinite danger of resisting the awakening influences of the Holy Spirit. This is a crime against which the children of men are frequently warned in the word productive of much good. of God. Reader, hast thou ever been awakened to see thy sinfulness and danger, and hast thou labored to extinguish the light which it has afforded? Behold in the affecting case of Mr. F. thy awful danger.

PROM THE METHODIST MAGAZINE.

A SKETCH OF THE LIFE OF MA-NUNCU, In Indian chief of the Wyandot nation, and a conver to Christianity: furnished by himself.

I am now fifty years old. I was born at Sandwich, Upper Canada, of Wyandot parents, belonging to the Little Turtle tribe. My parents were member Roman Catholic church, in consequence of which, I was baptized in my childhood, in that church. When was about seven years old, my parents removed to from thence to Brown's Town, where I lived, until I removed to Sandusky about twenty-two years ago,-Although my parents were members of the Roman Catholic church, yet they were destitute of the power of religion. My mother sometimes told me not to do certain things, which the priest told her were wrong; but she often did those things herself: I followed her example, more than her advice. At about the age of neventeen, I began to learn to drink, to box, and

At Wayne's battle, I was there, and came near losing my life: many balls went through my clothes. When I was about eighteen, I commenced hunter, and got married. For twenty years I lived a hunter but such are the customs among the Indians that I made no riches by hunting: although a good hunter, particularly for bears; pursuing them on horseback through all kinds of woods. Once I came near being caught by a wounded bear, by going into a thicket on foot after him, but I was preserved. At the time the Shawnee prophet, (Tecumseh's brother.) was busy stirring up the Indians to war through his lies, I was appointed to speak to the people: from this I was led on to what I now am.

Although I had been baptized, yet I practised the traditions of the Indians. When Br. John Steward came among us, and preached to us the gospel through an interpreter, who had been raised among us, it caused me to wonder, and struck conviction to my heart : but I did not yield, nor forsake the old tradi tionary customs of the nation. When Br. Finley came among us, and preached the same doctrine, was convinced it was true. Old Br. Hinkle had given me a Bible; this I took to Br. Isanc Walker. and got him to read it to me. This book fold me what sort of a man I was. I was now completely convinced. I now set out to seek the Lord, -I looked back on my life, and saw all my evils,-1 was led to see that God was merciful and good in bearing with me,-so God ded me on to find his mercy.

When I now look back on my sinful life, I feel I was a devil in sin. Three years I sought the Lord. Two ears ago, God overtook me in the plain; I fell on my knees, to praise the Lord; the Spirit said, Manuncu, you was a hunter of bear and deer; now you

THE EXAMPLE OF NEW JERSEY FOLLOWED! Not by New York! No, not by New York but by

We rejoice that it is so. Let the rebuke be felt by every portion of our State, which has not already resolved to supply its destitute population. The information is thus announced in the last "Philadelphian."

Among the illustrious displays of what God is accomplishing in our day, we have the heart-cheering intelligence to announce, that at a meeting of the Managers of the Philadelphia Bible Society, on the ult. a unanimous vote and pledge were given, that to the utmost extent of their abilities, and in the sylvania should be furnished with a Bible."

solved that every family shall be supplied with a Bible, ions of Mr. Smith, in his journey from Cairo. Behold how great a matter a little fire kindleth."-Two years ago, one small County in the Western part limits with the Word of God; now, the same resolution has been applied to seventeen hundred thousand souls, and in two years more it would not be very strange if the Bible should find its way into every destitute family in the United States! - N. Y. Observer.

Bibles in Foreign Languages .- Mr. Henry White the project of raising One Hundred Thousand Dollars, der the direction of that Institution, of fied; and several others have given encouragement and represented so many churches, and spoke so many that they will do the same. The Board of Managers languages, we were in all but sixteen souls.

Our enemies—he adds—continue to devise evil

From the Boston Recorder and Telegraph. NIGHT SCENE ON THE BANKS OF THE MISSISSIPPI.

After a pleasant day's passage down the Mississippi we landed, for the night, on the borders of an extensive plantation. At an early hour we retired to our to rest. I had been asleep between two and three hours, when I was awoke by the sound of a hu- to bury his two youngest children. Under his repeatman voice. I went upon the bank, and listened; it ed bereavements, he may be allowed to give utterance was the voice of one in fervent prayer, proceeding from a log cabin a few rods distant. It was a beautiful evening. The moon, full orbed, was shedding her mild and placed rays upon the surrounding objects; the river, like one vast mirror, extended up and down are extracted. as far as the eye could reach; and, except the broken accents that at intervals fell upon my ear, an universal silence pervaded the whole scene,

I walked softly towards the cabin whence the voice slaves, assembled from this and a neighboring planta-tion, holding a religious conference. I stood unnoticed at a little distance from the door, which was partly opened, to observe their manner of conducting

to the astonishment of all present, he instantly expir- which he informed his hearers will be the viewitable which he informed his hearers will be the previtable portion of all who did not repent of their sins, and make their peace with God. He urged them in strong and forcible language so to do; portraying to the penitent, in the same broken sentences, the happiness of beaven as their everlasting reward. Many

After listening some time to the earnest exhortation of this humble preacher of righteousness, whose body was indeed held in boudage, but whose soul had, I trust, been brought into the "glorious liberty of the there were some circumstances which left a hope in sons of God," I returned to the boat, hoping we should from my view, has retired, and left me to enjoy an o one day meet in that blessed world where there is pen visit bond nor free, but Christ is all and un all."

The next morning I made inquiries respecting this meeting, and found that it was regularly held by these slaves every Saturday evening, with the consent and approbation of their masters, who told me it had been T. A. D.

MISSIONARY.

PALESTINE MISSION.

The two following articles of missionary intelligence re extract the from the Missionary Herald for October. They disclose some of the trials which missiona ries and their converts are called to endure.

Extracts from Letters of Mr. Goodell to the Corres ponding Secretary.

Mr. Goodell states, under dates of Feb. 13th, that the wives of Carabet and Wortabet were admitted to Christian fellowship at the Monthly Concert in that month, making five natives of the country received Mo-gwa-go, where we lived about ten years: and into the church, during the year previous; that their enemies come out against them in great wrath, endeavoring, though in vain, to cut them off from intercourse with the people, and from the necessaries of life, and thus to drive them from the country; that, however, very many continued to hear their gladly and that their prospects were never more cheering.

"The constancy and firmness of Asaad Shidiak," says Mr. Goodell, "have emboldened a few, who are connected with us; and if their boldness increase in ime to come, as it has increased for several months past, we shall soon have to hold them back with both ands from martyrdom. Oh, it is good to see men not counting their lives dear, especially when we see so vill soon be lighted here. The situation of our beloved brother Shidiak is said to be less distressing at nce a day with his bread. The people cannot be s is enough to change their whole mind in religion.

The word of the Lord has certainly been very owerful and full of majesty in Beyroot during the ast year. There is, of course, great indignation. When those who are connected with us, go into the city, some spit in contempt of them; others point with their finger and clap with their hands, and carl them by all sorts of opprobrious names. And even we outselves have to submit to the haughty silence and scornful looks of many in the lowest grades of society. But all this, together with the misrepresentations, and slanders, and base ingratitude of others, we bear, I trust, with some degree of patience, humility, and even joy, for the sake of Him, who " was wounded for our transgressions, and bruised for our iniquities and withheld not his face from shame and spitting.

From a letter of Mr. Goodell, dated March 6th, and received since the above was sent to the printer, the following notices are derived.

Yesterday was the Monthly Concert. We made it Lord. At nine in the morning, nearly 20 Arabs as-Isaiah, and part of the 6th of Matthew, and remarked on the nature of true and acceptable fasting and She then desired me to repeat the wordsprayer. Prayers were offered in Arabic by Wortabet, bishop Carabet, Mr. Bird, and Mr. Nicolayson. This was probably the first day of fasting observed in a serious manner, ever witnessed by the Arabs. " Behold in the day of your fast, ye find pleasure, and exact all your labors." could never have been more true of the Jews of old, than it is of the nominal Christians who now inhabit this country.

The missionaries present on that occasion, besides Messrs. Bird and Goodell, were-Mr. Smith, American missionary, who had arrived on the 18th of February, having left Egypt on the 30th of January, and travelled acres the desert to Arish, Gaza, and Jaffa, shortest possible time, every destitute family in Penn- and from thence by water to Beyroot-Mr. Nicolayties in New York, concerning which it has been re- all of the Church Missionary Society, and the compan-372,391 in 1825. Total, 1,699394: or more than were favored, also, with the presence of an Abyssi one sixth of the whole population of the United States. nian, who had been sent to Egypt by the king of Abyssinia to procure a bishop for ountry, and had accompanied the missionaries from finits with the Word of God, now, the second to supply every family within its Egypt. Of this man and his embassy, we shall relate some striking facts on a subsequent page. Mr. Goodell says, " . He is black, but comely, possessing to appearance, the graces of the Holy Spirit."-- The issionaries above named, all took part in the services of the day.

It was pleasing to reflect -- says Mr. Goodell -- that among those who surrounded the table of the Lord, an agent of the American Bible Society, has conceived were individuals who belonged or had belonged to the Episcopal, Congregational, Lutheran, Lutheran Rebefore the close of 1823, for the express purpose, un- formed, Moravian, Latin, Armenian, Greek Catholic, publishing and and Abyssinian churches. Indeed we were from Eudistributing the Holy Scriptures in the Spanish and rope, Asia, Africa, and America; spoke about as other Foreign Languages. In this great work he has many languages as were spoken on the day of Pente already made some progress. Three individuals at least cost; and represented almost all the principal de-have put down their names for \$1000 each, on condition that the amount is raised within the time speci- we were literally from the four quarters of the globe

passed a resolution cordially approving of the object against us, and think it very strange that they, being and efforts of Mr. White; in which we are sure, the many thousands, cannot counteract the influence of whole Christian community will concur. - N. Y. Ob. two strangers, who seldom go out of doors, and who can speak the language of the country only with stammering tongues; and also that they can find no means

MALTA.

OBITUARY OF MRS. TEMPLE A notice of Mrs. Temple's death was inserted in the number for May, p.164. Since her decease, which oc-curred on the 15th of January, Mr. T. has been called to some of the mournful feelings of his heart, and thus secure the consolations afforded by the sympathies and prayers of his brethren. From a letter to the Assistant Secretary, dated May 20th, the following passages

Within the last four months, I have heard the voice of the Lord and felt the blow of his band in another manner, than I had ever before heard the one, or felt proceeded, and found between twenty and thirty his band heavily upon me. Death has swept away one after another, one half of my family; and now, instead unno- of seeing the cheerful countenance of my beloved companion, and having my children about me, I find myparty opened, in observe their manner of conducting the meeting. After prayer was concluded, one, who, as I was afterwards informed, usually officiated, rose or, that the best friend I over had is gone to sleep till believe and addressed the meeting. Never did I witness a the heavens shall be no more. You can easily believe ner, that the best friend I ever had is gone to sleep till more soldenn and interesting scene. The speaker, who appeared to have more piety than learning in his broken dialect gave a description of that world of misery the dialect gave a description of that world of misery the heavens shall be no more. You can easily believe and of her me if I tell you, that I am sumetimes sad: I am happy to say, however, that I am never disconsolate. You which knew a little of my compartion, and can therefore form

some faint idea of what I and my two surviving little ovs have lost.

But I would not dwell on this loss. I would rather think and speak of the infinite gain to her of being per-mitted so early to depart and be with Christ; which is so much better than to remain on earth. Her departure has made me feel more deeply than ever be fore, that this world and all that belongs to it is vanity. The glory of the earth has in some good measure faded from my sight. I wish I could say, also, with truth, that the cloud which once hid the glories of heaven on of that world, which keeps its gates day and night to receive the redeem lismisses them from among us here below.

Mrs. Temple is well described by Mr. Jowett, in the following language: " She was a woman," he says, whose adorning, it may be truly said, was the hidde man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.

brief account of the last days of Mrs. Temple which follows, is derived from the journal of her hus band, transmitted for the perusal of her friends.

Her disease, which was the consumption, did not assume a very threatening aspect until the first of January, when she suddenly apprehended herself to be dying. On reviving a little, she desired Mr. Temple to read the passage of Scripture in which our Lord prom-On reviving a little, she desired Mr. Temple to ised to manifest himself to his disciples as he does not to the world. This request she made because her mind, owing no doubt to the influence of disease, enjoyed not its usual light and consolation: but the readthe 3d of January, she wept abundantly while speaking of the supposed bardness and insensibility of her heart. The next day she said, that her strongest evidences of piety consisted in the love she bad felt, for many years past, towards the children of God.

Jan. 7. She told me-says Mr. T .- that, during the last night, she had been favored with some consoling thoughts of Christ, while recollecting what he said about the last day, when he will call his people the blessed of his Father, and invite them into his king- knowledged with gratitude that no one had interrupted dom, because they had shown their love to him in their kindness and attention to his disciples who were suffering on earth.

9. About one in the morning, she sent for me. found her greatly distressed, both in body and mind. nuch reason to believe that the fires of persecution Appropriate medicines soon relieved the former; but she said, "all is dark." I offered many short petitions which she repeated. After some time passed in this present. than formerly, he being allowed a little meat manner, I told her that God was particularly glorified, when we trusted in him without knowing what would persuaded but that we have used magic with him; for to beat him, they say, has no more effect upon him, than to beat a stone. The people also insist upon it, that we use some sort of each animent with all who ed a great number of promises, both from the Old and come to our houses; for, they affirm, that one visit to the New Testaments, and besought God that he would enable her to embrace them by faith. This seemed in some measure to console her.

10. I read to her the declaration of our Lord, John iii. 14; "And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosever believeth on him should not perish, but have eternal life." She seemed to embrace this declaration with a most affectionate interest. In the af ternoon she said, " I have been meditating on that hymn, which begins thus-

My soul, come meditate the day, And think how near it stands;" &c.

She then desired me to read the whole hymn, which did, while she listened with the most solemn attention 12. In the afternoon, I told her I had just heard that six Jews at Constantinople had become hopefully pieus, and that three of them had been baptized in the name of our Lord Jesus Christ, and that a great work seemed to be begun among them there. I then asked a day of fasting, and commemorated the death of our ber, if she did not rejoice at hearing such an agreeable After a few moments she said, " I do rejoice must be a soul hunter. Blessed be the name of God, sembled at my house for prayer. We read the 1st -1 rejoice that the kingdom of the Lord is building I feel like going on.

March 10th, 1827. chapter of Nehemiah, the 9th of Daniel, the 58th of up." I then asked her whether she was willing to die. She said "Yes; -but oh for one kind assuring word."

Oh if my Lord would come and meet, My soul would stretch her wings in haste; &c

and then, apparently cheered by a view of him by faith, she said, "I can rejoice in him: may I not forget myself, and rejoice in him?"

In the evening she seemed refreshed when informed that Mr. Jowett and Mr. Kneeling had come to unite with me in praying for her. She desired me to express owing to the paucity of inhabitants, in that section, her Christian love to them, but said she was too weak to see them.

what an interest I feel in Mr. Kneeling's chapel, as a from the power of sin and Satan to fine service of the place where God manifests his presence, and where I living God." At 8 o'clock, on Monday morning, the The population of Pennsylvania, in 1820 was, time in Syria-Messrs. Gobat and Kugler, destined had been reminded of this chaper, by the mention of 1,049.393. Of New Jersey, 277,575. Of the Country of th neglected the public ordinances of religion, " Tell her." said Mrs. T. "that she is preparing bitterness for her hittle flock, who were weeping and kneeling around cup by living in this manner.

> On the 14th, the day before her decease, the Lord's Supper was administered to her, in compliance with her request. Having mentioned this fact, Mr. T. adds: I spent the whole of this day with her in prayer, in reciting the great and precions promises of the Gospel. and in such conversation as seemed to me to be best adapted to promote her edification. When I had been enlarging on the glorious perfections of God our Saviour, his abhorrence of sin, his love of holiness, his love of sinners, and the mediation of Christ at the right hand of the Father, where he ever lives to make intercession for us, -she said, with emphasis and animation, "Speak to me concerning God as long as I live."

to see Mr. Jowett. He had come yesterday afternoon, but she was not able to see him. He came again this morning as soon as I sent for him, and conversed with her some time, and then prayed. He spoke of Christ as the good Shepherd, who says. " My sheep hear my voice, and I know them, and they follow give unto them eternal life; and they shall not perish, the annals of our country." either shall any man pluck them out of my bands. My Father that gave them me is greater than all, and no man is able to pluck them out of my Father's hand." This conversation had a soothing effect on her mind; for she then felt berself to be a poor wandering and lost sheep, and the thought of Christ as the good Shepherd, and the assurance given by himself that nothing should, or could, pluck one of his sheep from his hands, seemed to carry a thrill of serene joy into her

Mr. Jowett kindly repeated his visit in the course.

of the day. About nine in the evening-continues Mr. Temple the tokens of approaching dissolution became manifest. After a little time, I said to her, "My dear, I think you are dying." She replied, "I know it." I said, "Shall I pray with you once more?" She said, Yes." It was now near ten o'clock. I knelt, and in the prayer quoted the triumphant language of Paul to the Corinthians, "Oh death, where is thy sting? Oh grave, where is thy victory? The sting of death is sin, and the strength of sin is the law, but thanks be unto God, who giveth us the victory through our Lord Jesus Christ;" and then added a petition, that she might be enabled to use this triumphant language now she was passing through the valley of the shadow of death. I had no sooner uttered this petition than she said, with difficulty, but distinctly,-" I thank him, he does give me the victory."—I then gave, as I trust, hearty thanks to God for this great mercy.

From this time, until all evidence of consciousness and of life ceased, which was not long after 11 o'clock, her mind was preserved in a state of great tranquillity, which rested manifestly on faith in her Lord and Sav-

CAMP MEETINGS & REVIVALS.

FOR ZION'S HERALD. SUSSEX CIRCUIT, VIRGINIA.

This has been a year of mercy to the Virginia Conference. Almost every circuit from which I have heard has been visited with the gracious outpourings of the Spirit; some have numbered their scoresothers their hundreds, who have been connected with and added to the church. Within a few weeks past we have witnessed the commentment of a glorious work of grace in this circuit, which is now rapidly spreading in every direction. The first part of the Conference year was to us a time of labor and anxiety-often did we retire to mourn in private over the little suc-cess that crowned our labors in public.

The conversion of a few individuals in the circuit ncouraged us to hope for better dats and pray with increased faith, "O Lord, revive thy work." . We had a Camp-meeting appointed on the 16th of August last. To this meeting the friends had looked with the most sanguine expectations that God would then hear the united prayers of his servants. The Rev. Henry Holmes presiding Elder of the District, superin-tended the meeting; fourteen preachers, travelling and local, were present and gave their assistance.
All seemed to keep one grand end in view—the salvation of souls-preaching not themselves but Christ Jesus the Lord, nor did they labor in vain. At a very early period of the meeting a number of sincere pen tents entered the altar, where, aided by the prayers of their friends, they sought and found the sinners:" numbers were also converted in the tents. ing of that promise afforded considerable relief. On and at the close of the meeting it was ascertained that, verted. Our colored friends, who occupied an encampment one fourth of a mile from ours, had thirty-sias. It is but justice to the people who attended, and the magistrates who work and the magistrates who work a state of the people who attended, and at least, sixty among the whites were happily con-verted. Our colored friends, who occupied an enthe magistrates who volunteered their services to say that I never saw better order in so large a congregation; no, not even the solendid churches of our large The colored people at their encampment acthem. But the half of the good effects of this meeting probably cannot be told. The friends, accompanied by the young converts, returned to their respective neighborhoods, filled with love to their fellow travelers to eternity and fired with zeal in their Master's

The first appointment we attended after Campmeeting we had six converts. It has now been only field of painting as his subject rises above the low conabout five weeks since the Camp meeting, and there has been between forty and fifty converts. In this good work the local preachers have been zealously engaged; the praiseworthy zeal of one of our aged local preachers might shame the indolence of some of our younger brethren-although he has been a laborer in the vineyard for about forty years, and is tions of God, he should himself feel a prophet's fire. probably upwards of sixty years of age, yet, forget- In this painting Dunlap has followed the design of ing his age and infirmities, he has regular appoint- West-and no small honor is it so successfully to follow ments twice a week in his neighborhood, not unfre quently remaining at the meeting house till 11 or 12 clock at night; he has, in the course of four weeks, seen twenty-three converted, and still says, as this is the last revival he shall live to see he must do all that he can. We have received as members of the church this year about 30 persons, probably the number of conversions in the circuit has been upwards of 100 and distinct prophetic views were crowded into or during the year, and from present appearances we painting. The representation is descriptive of the may have an bundred more before the Conference opening of the first four seals, and is founded on the year closes. To God be all the glory ! JOSEPH CARLE.

Sussex Circuit, Sept. 25, 1827.

TUSCALOOSA, ALABAMA.

We have received from a much esteemed correspondent, the Rev. W. Spruill, a letter, dated Tusca- him: and he went forth conquering, and to conquer loosa, Sept. 10, 1827, which contains the following cheering intelligence.

"This department of the Lord's vineyard has as surred a much more pleasing and encouraging aspect than in any former year since the settlement of the The two circuits contiguous to this station, viz. Tuscaloosa and New River, are unusually prosperous; and have had considerable additions since conference. I suppose, at least three hundred have been received on trial. A Camp-meeting was held in Angust, on New River circuit, which was, perhaps, more remarkably blest than any ever held in this districtespecially when we consider the congregation, which, was not above two hundred and fifty on the Sabbath. At the close of the meeting it was ascertained that fif-13. About noon she said to me, "I wish to tell you ty-two had been "brought from darkness to light, and that sat on him was Death, and hell followed with him Lord's supper was administered—the scene was glorideath, and with the beasts of the earth. mention of ous and awful be; and any description. There were scarcely any ordained ministers, who were able to stand long enough to administer the emblems of the ture is "the pale horse and his rider." The horse h broken body and shed blood of our blessed Lord to his an appearance of irresistible energy, and seems his table. So awful was the sense of God's presence that few were so hardened as to withstand its sacred pestilence. His rider is death—he whom all men influence.

"On my own station, I have large and attentive congregations in town; some of whom have united with us-about sixteen. I think, since conference, and about one half that number have professed conversion. About sixty, among the colored congregation, (which is very large,) have been added to the several classes scenic representation. One, however, can see the in town; and the prospect of usefulness, among this degraded and wretched class of my charge, is truly animating. To the credit of slaveholders be it said. they are very indulgent, and a large assembly is seen at the church every Sabbath afternoon. In our neight the rider on the red horse—and the rider on the black borhood, included in this station, though a small dis-15. Early in the morning, she expressed a desire tauce out of town, there is a revival lately commenced, which is principally among the young people.

"From the many pleasing accounts of revivals of religion, so widely circulated by your useful paper, I the only cause of regret that more room is not showam induced to believe the kingdom of God is extend-ing, and acquiring a degree of stability and influence in its institutions, far beyond any thing ever known in

GILMANTON, N. H.

TO THE PUBLISHER OF ZION'S HERALD. Dear Sir .- I would inform you that while our brethren from almost every direction are communicating

the joyful news of reformation through the medium of the Herald and other periodicals, we on this circuit, have not been altogether like the fleece of Gideon when it was dry, and the dew of heaven had distiffed on all the ground around it; nor as the parched places of the desert when scorched with drought; for the Lord has favored us with a gradual revival ever since last fall. The excitement at any time has not been so great as in many places; yet the Lord has remem-The number who have been converted I cannot definitely state, for other societies have had a good share—especially the first Congregational church in Gilmanton. Those have joined our church generally who attend on our ministry, who have connected themselves with any church. We have had considerable additions in this town both before and since conference. At the last conference, Northfield and Sanbornton were annexed to this charge. The year past was neculiarly a season of refreshing in those towns as has already been noticed in the Herald; and the present year is also one of considerable ingathering. Though the excitement has abated in some measure in those particular neighborhoods which were more highly favored, yet in Gilmanton, Northfield, and Sanbornton the Lord is carrying on his work in the salvation of souls. The converts, with few exceptions, appear to be resolved on heaven. At different appointments daily we are happy to see the weeping mourner, and rejoicing converts praise the Lord for what he is

Since conference, I have baptized about thirty, an s many or more have joined our church on pr -More will probably join soon. The revival has en braced the boary headed of threescore down to the child of ten or twelve. In many respects it has been very interesting among the children. We are trying to do something in Sabbath schools and Bible classes though our commencement is small yet we trust it wi increase; some of the members have been converted since they joined the schools. By the blessing of Go we shall be soon favored with permanent places worship on different parts of the circuit, when we sha be able to conduct all religious exercises and plans with greater facility; and though some may say "what do these feeble oner?" and may oppose our "conducting our own plans in our own way," yet through the assistance of the great Head of the church, we shall be enabled to build the several parts of the spiritua wall of our Zion. We do not see every member come up to the help of the Lord against the mighty foe as we could wish, yet, in the main, they are encourage with hopes of victory, and are expecting better days. The best of all is, God is with us."

Here is a great field for labor, and there is work enough on this circuit where there are but two of us for double that number. "The harvest is great; but the laborers are few "-we will pray therefore the Lord of the harvest to raise up and send forth mofaithful laborers into his harvest. And may the work of God advance till pations and kingdoms shall be to the sceptre of our Immanuel. Yours, in haste, Gilmanton, N. H. Oct. 1, 1327.



WEDNESDAY, OCTOBER 10, 1827.

DEATH ON THE PALE HORSE

This celebrated painting by Dunlap is now exhibi ing in this city at No. 141 Washington street, nearly opposite the Old South. The painter, who undertake the bold and arduous enterprise of embodying the visions of prophecy, and laying on canvass the awful representations given by the Spirit to the exile on Par mos, must expect to depart as much from the ordinary cerns of earth. As far as humanity is concerned, the painter may display his taste and the triumphs of his skill; but when his pencil touches the forms of another world and would give shape to the mysterious revela that great prophet painter. The only criticism that can, with any shade of propriety, fall on this painting falls, of course, on West as the original in the design Nothing, however, can be objected to the design, ur less it should appear to some that too many importan following verses of the sixth chapter of Revelations.

And I saw when the Lamb opened one of the seals and I heard, as it were the poise of thunder, one of t

four beasts, saying, Come and see.

And I saw, and, behold a white horse: and he the
sat on him had a bow; and a crown was given unt And when he had opened the second seal, I hear the second beast say, Come and see.

And there went out another horse that was red; an

power was given to him that sat thereon to take peac from the earth, and that they should kill one anothe and there was given unto him a great sword. And when he had opened the third seal I heard t

third beast say, Come and see. And I beheld, and black horse; and he that sat on him had a nair balances in his hand. And I heard a voice in the midst of the four beas say, A measure of wheat for a penny, and three mea

ures of barley for a penny; and see thou hurt not the oil and the wine. And when he had opened the fourth seal, I heard th

roice of the fourth beast say. Come and see. And I looked, and behold a pale horse; and his nam

The most prominent figure in the centre of the p breathe out, in his furious course, the breath of the dread, with an iron crown upon his head; his hands grasp lightnings-a serpent twines round his fleshless arm-beauty and life are before him, but all is death behind him. Hell follows with him. Obscurity, so essential to the sublime, reigns over this part of the jaws of the adversary "who goeth about as a roaring lion," and wild, unearthly forms of wrath and wo in the obscure welkin. The rider on the white horsehorse, form the other prominent characters of the painting. An entirely distinct, yet a vast and irresis tible influence follows each of these figures; this is ed, or that the opening of each seal was not made the subject of a single painting. Yet as it is, it wears the expression of unmeasurable energy; every thing is motion, and fearful death seems to be the result. is like Homer's poetry-men, angels, demons, clouds, unearthly spectres, and wild imaginings are rushing onward to complete some high event, not yet fully developed to sense or vision.

The effect of these representations of scripture scenes on the mind appears to be salutary. The? cannot, to be sure, assist faith-for faith is such a confiding and preternatural act of the mind, that emblems or externals scarcely affect it. Their benefits are chiefly to give a form to the visions of prophecy, so that we may distinctly and leisurely contemplate them and weigh their import.

THE SYNOD OF DORT.

This famous council of clergy from the States of Holland, together with twenty-eight foreign divines began to meet at Dort on the 13th of November, 1618, and continued in session nearly six months. Those who favored the doctrines of Arminius, a professor of divinity in the University at Leyden, entertaining fears that they should be oppressed by the followers of Calvin who were far more numerous, presented a remonstrance to the states of Holland, and thus they obtained the name of Remonstrants.

The doctrine which they opposed was this: " I. God has ordained by an eternal and irrevocable decre that certain men (without considering their works) ould be saved, and that the others, whose number is

much greater, should be damned with faith or works. II. Or thus ed mankind, as being fallen in A creed to save certain men by an effec and to leave the others under the cu examples of justice, without any rega or unbelief. To this end God uses m hereof the elect are necessarily save e necessarily damned. III. Cons the Saviour of the world, did not die for the elect. IV. From whence the Spirit of God and Christ works upo tible force, to make them bel them; and that a necessary and suffic given to the reprobate. V. That the ne received true faith, can never los great soever their sins may be."
Their own doctrine was "I. God it as elected to eternal life those,

Christ, and continue in faith and obe be contrary, he resolved to reject inpenitent sinuers. II. Consequent be Saviour of the world, died for all has obtained by his death their recond forgiveness of their sins; but in such but the faithful actually enjoy III. Man cannot acquire saving faith the strength of his free will; but h purpose the grace of God through Je Grace is the cause of the beginning completion of man's salvation; so the believe or persevere in the faith, wit rating grace, and consequently all go be ascribed to the grace of God in J that grace is not irresistible. V. pose Satan, the world, and the flesh, them. But those who have a true f theless fall by their own fault, and In 1617 the king of Great Britain

States General of the Unite ! Provide tional synod to settle the disputes formed and the Remonstrants. This and when the synod had assembled to be 5 professors, 36 ministers, and United Provinces, and only 28 fore England, Scotland, Switzerland and in every act of the synod the clergy vinces were sure to carry their m they might be. There is no council records of Church history, whose regularly recorded and better prese consequently every movement of body can or may be reviewed by dis and their proceedings investigated, d form. Yet nearly all that the stude tory can learn from these minute re a most wretched thing for church bound together in one unhallowed by

The language used by this synod w which they are imitated, as far as a enable, by a learned Doctor in the c who boasts his lineage from the same ministers or professors of the Remo raigned before them; and, after bei moderators of the synod, "Reveren cellent brethren in Jesus Christ," the their doctrines combatted month at discussion of differences in doctrine between the Dutch majority in the monstrants that the quarrel rapidly sis. The moderator of the st nod in h spoke bad latin, which should be a w blers in that mysterious language made himself understood to the follo

the middle of January :---"You do not deserve that the sy any longer correspondence with they dismiss you; and when they appear again, they will give you in must also know, that since your obst ed by opposing the resolutions of th be taken to acquaint all Christene you will see that the church does arms to punish you. A just censur npon you; and the synod will show all Christian countries. I dismiss y name of the lords commissioners

The Remonstrants rose, and wen bly. Episcopius said, as he went, between the synod and us concern

deceits, and the lies laid to our char The synod then employed their t cussions of various articles of faith, r ally to the case of the Remonstran fined like prisoners, to the limits of 24th of April, the moderator prese

against all who rejected the doctrin "It imported that the Remonstr ducers of novelties; disturbers of of the churches of the United P and disobedient; favorers of faction erroaeous doctrines: guilty and co ing religion, forming a schism, des the church, and occasioning a hor these causes, the synod condemne prived of all ecclesiastical and aca

All the English declared, that, a were inhabitants of the United Pre pass no sentence upon the subject All the other foreign divines, exce and Embden, were of the same mi After this sentence, with a of its language, was read to the Episcopius answered the commis

lowing manner. "Is this all? we bless God and our Saviour Jo has counted us worthy to suffer th sake. We know that we have act science, and are not guilty of the charge. We are very glad to kno what we are condemned. We are professed enemies, as you know ve condemned for having constantly r of mouth, and in writing, the doc piety, and for opposing some opin lieve to be prejudicial to holiness. 'Tis enough for us that we and the synod; if you have not re not our fault. You must at the count of the reasons for which you manner; and we wish, that in dealt with as we have been. In a the great Judge who will try the se judgment will be just, and yood, and your lordships are all that concerns the order not to will consult about it God and out shall act in this respect, as we

The preceding facts are colle History of the Reformation in the quoted in the Methodist Magazin awaken the slumbering spiri Tather as a historical sketch of t synod about which good men hav have no doubt but that the gres e baptized about thirty, ar ed our church on pro soon. The revival has er of threescore down to the many respects it has be children. We are tryin schools and Bible classe is small yet we trust it w mbers have been converted.

By the blessing of G with permanent places f the circuit, when we she igions exercises and pla though some may say "wh may oppose our own way," yet through ! everal parts of the spirits not see every member co against the mighty foe main, they are encourage are expecting better day

necessarily damned. III. Consequently Christ,

for the elect. IV. From whence it 'follows, that

Spirit of God and Christ works upon the elect with

irresistible force, to make them believe, and to save

em; and that a necessary and sufficient grace is no

iren to the reprobate. V. That those, who have

ace received true faith, can never lose it wholly, how

Their own doctrine was "I. God from all eternity

elected to eternal life those, who believe in

ist, and continue in faith and obedience; and on

contrary, he resolved to reject unbelievers and

penitent sinuers. II. Consequently, Jesus Christ, Saviour of the world, died for all men, so that he

at obtained by his death their reconciliation and the

iveness of their sins; but in such a manner, that

but the faithful actually enjoy those benefits.

II. Man cannot acquire saving faith of himself, or by

de strength of his free will; but he wants for that

purpose the grace of God through Jesus Christ. IV.

frace is the cause of the beginning, progress, and

ompletion of man's salvation; so that no body can believe or persevere in the faith, without that co-ope-

ing grace, and consequently all good works are to

ascribed to the grace of God in Jesus Christ; but

that grace is not irresistible. V. The faithful have

pose Salan, the world, and the flesh, and to overcome

then. But those who have a true faith, may never-

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You do not deserve that the synod should keep

ny longer correspondence with you. Wherefore

st also know, that since your obstinacy has appear-

by opposing the resolutions of the synod, care will

taken to acquaint all Christendom with it; and

will see that the church does not want spiritual

as to punish you. A just censure shall be inflicted

on you; and the synod will show the equity of it in

Christian countries. I dismiss you therefore in the

me of the lords commissioners of this synod. Be

Eniscopius said, as he went, "Let God judge

ween the synod and us concerning the craft, the

The synod then employed their time in stormy dis-

ions of various articles of faith, returning occasion-

to the case of the Remonstrants, who were con-

ned like prisoners, to the limits of the city. On the

thaf April, the moderator presented the sentence

"It imported that the Remonstrants were " intro-

of novelties; disturbers of their country, and

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quinst all who rejected the doctrine of the synod.

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and together in one unhallowed bundle.

at soever their sins may be."

with us." r labor, and there is w ere there are but two of "The barvest is great; we will pray therefore eise up and send forth more rest. And may the wor ns and kingdoms shall be nuel. Yours, in haste, 1, 1327.



TOBER 10, 1827.

States General of the Unite! Provinces to call a na-E PALE HORSE tional synod to settle the disputes between the Reby Dunlap is now exhibi formed and the Remonstrants. This plan was adopted. Washington street, nearly and when the synod had assembled there were found he painter, who undertake to be 5 professors, 36 ministers, and 20 elders from the Inted Provinces, and only 28 foreign divines from or on canvass the awful rep Spirit to the exile on Pat nevery act of the synod the clergy of the United Project rises above the low cor humanity is concerned, the touches the forms of another ody can or may be reviewed by dispassionate minds, and their proceedings investigated, day by day, in due has followed the design my can learn from these minute records is that it is s the original in the design

seals, and is founded on th e noise of thunder, one of the

and see. and a crown was given unto onquering, and to conquer. ed the second seal, I hear me and see.

hat sat thereon to take peac hey should kill one another him a great sword ed the third seal. I heard th d see. And I beheld, and I

other horse that was red; an

hat sat on him had a pair the midst of the four beas

for a penny, and three mea y; and see thou hurt not the

ed the fourth seal, I heard th

ay, Come and see. , and hell followed with him o them over the fourth part of word, with hunger, and with of the earth

gure in the centre of the picnd his rider." The horse had tible energy, and seems t us course, the breath of th death-he whom all men n upon his head; his hands ent twines round his fleshless before him, but all is death vs with him. Obscurity. reigns over this part of the One, however, can see the who goeth about as a roaring y forms of wrath and wo in e rider on the white horse--and the rider on the black prominent characters of the stinct, yet a vast and irresisach of these figures; this i that more room is not allow cach seal was not made the ng. Vet as it is, it wears the ble energy; every thing is in seems to be the result. It men, angels, demons, clouds, wild imaginings are rushing ne high event, not yet fully ion.

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OD OF DORT.

of clergy from the States of twenty-eight foreign divines the 13th of November, 1618, nearly six months. Those s of Arminius, a professor of ity at Leyden, entertaining oppressed by the followers of re numerous, presented a reof Holland, and thus they ob-

onstrants. ey opposed was this: "I. God nal and irrevocable decree, ut considering their works)

Justice, without any regard to their faith and so justice, with a south and so justice, Saviour of the world, did not die for all men, but from the memory of men.

CAIN MEDITATING THE DEATH OF AREL.

A beautiful painting, representing Cain at the moment he had resolved on the murder of his brother, is now exhibiting in this city, at No. 20 Washington street, opposite Market street. The painting is said to be executed by the celebrated David. It is evidently a high effort of genius, and, from its finish-its strong expression-its correct delineation of muscles affected by the horrid emotions of the soul, it may be considered as worthy of this distinguished French painter. No one indeed has lived in better times to United Sates Literary Gazette has been discontinued study the effect of murderous passions on the human for want of patronage. It has ever sustained a high frame than David. He was in the habit of attending the executions of the French revolution to witness the effects of rage and despair on the countenances of the executioners and those to be executed; yet it is not only in portraying the darker thoughts of the heart that the painting excels. There are four figures in the fore ground of the picture-Cain, with hair of jet a sufficient strength, through the divine grace, to op- black and beard of the same color, and every feature and muscle of his body partaking of his fell purpose, is the most prominent figure; his wife stands partly behind him in the attitude of deep concern and almost breathless affright on account of the untold purpose of her husband so visible in his distorted looks. She leads a little child by the hand who is making an attempt to climb his father's leg-another child is taking hold of the spade which Cain supports in his clenched hand, and seems of sufficient age to note his father's unusual appearance. This family, to denote the rude England, Scotland, Switzerland and Geneva, so that age in which they lived, have no clothing but nature's garments, with the exception of the skins of beasts sinces were sure to carry their measures whatever partly thrown over Cain and his wife. The whole Philip. iii. 8---11. J. Marsh, Sharon, Vt.--Scriptural they might be. There is no council to be found in the genius of the painter is bestowed on the expression of use of the number seven. S. G. Clapp, East Hampton. cords of Church history, whose doings are more these figures; the back ground only discovering a gularly recorded and better preserved than this ;--- broken scenery, with the flame of an altar rising indissequently every movement of this ecclesiastical tinetly in the distance.

DR. CHAMBERS' REMEDY FOR INTEMPERANCE. No remedy that has come to our knowledge has been so effectual in staying the progress of destruction most wretched thing for church and state to be in those under the dominion of strong drink, as that of the late Dr. Chambers of New York. It appears from the best evidence that no one who has given this medithich they are imitated, as far as a few trite phrases cine a faithful trial has ever returned again to the deable, by a learned Doctor in the city of New York. grading habit of intemperance, and there are many mbo boasts his lineage from the same synod. Thirteen cases of more than a year's standing, that may be adisters or professors of the Remonstrants were ar- duced as proofs of this assertion. Week before last we conied into the Herald an advertisement of Dr. Clark. Peacham, Vt .--- Doctrine of instantaneous reoderators of the synod, "Reverend, famous and ex. Chambers' successors, Dr. James H. Hart, and Mr. cellent brethren in Jesus Christ," they were tried, and A. M. Fanning, and we are now happy to recur to the their doctrines combatted month after month. The subject once more by correcting an emission in that Clark, Francestown, N. H..--The rewards of the righdiscussion of differences in doctrines grew so warm described after the words "Washing." doctrine of salvation by Grace. S. Hardy, Hollis, N. ton Hall," about the middle of the advertisement, and is. The moderator of the synod in his great zeal often also at the end of the last line, after the words, "Rutmichael latin, which should be a warning to all dab- gers' Medical College." We make these corrections blers in that mysterious language. He, however, that no one of our readers may mistake the address persevering in holiness, and the danger of apostacy.

Of the countemen, who only hold the secret of preparations. mile himself understood to the following effect about of the gentlemen, who only hold the secret of preparing this medicine. All orders for this medicine should

dismiss you; and when they desire you should ear again, they will give you notice of it. You These gentlemen have lately published a pamphlet lowing sources:--The American Patriot-Saturday ards, Plainfield.--Rec. & Tel. Evening Post - A gentleman of the Bar-Rev. Louis Dwight-New York Christian Advocate and Journal -Newburyport Herald-Rev. Joshua N. Danforth-Herkimer American-Delaware Gazette-Boston Courier-Rev. J. W. Eastman-National Philanthropist-New York Observer-Kentucky Journal-Philadelphia Paper-Middletown Gazette---Bridgeton N. J. Whig --- Providence Laterary Cadet --- St. Johns New Brunswick City Gazette--- Troy Sentinel---American Traveller--- New York Enquirer.

With pleasure we extract the following article. written by the Editor of the Christian Advocate and

"We are aware that many expedients have been resorted to by medical men, to destroy the appetite moons doctrines: guilty and convicted of corrupt- for ardent spirits. But, until very recently, all their religion, forming a schism, destroying the unity of skill has proved unavailing; for although it is easy to arch, and occasioning a horrid scandal." For prepare a medicine that will produce a temporary disred of all ecclesiastical and academical functions. reliable for the intoxicating poison, yet, alas! it has generally proved to be only temporary, and the un-All the English declared, that, as the Remonstrants happy inchriates have soon returned with increased terville College. e inhabitants of the United Provinces, they would avidity to their former habits, and yielded themselves no sentence upon the subjects of another state. willing victims to its destructive influence. The methe other foreign divines, except those of Gevena dicine prepared by the late Dr. Chambers, however, Embden, were of the same mind."

After this sentence, with a slight modification months has produced abundant evidence that this its language, was read to the Remonstrants.-- medicine, when properly administered, does actually scopius answered the commissioners in the fol-"Is this all? my lords. Well! most inveterate and diseased drunkards to a state of ess God and our Saviour Jesus Christ, that he sobriety, health, and comparative happiness. And counted us worthy to suffer this reproach for his this evidence is accumulating daily. The Vermont We know that we have acted with a good con- Gazette, now before us, says, "We have the pleasure e, and are not guilty of the crimes laid to our to announce, that Dr. Chambers' medicine for intemge. We are very glad to know by whom and for we are condemned. We are condemned by our this vicinity, and that, in every instance, it has had the sed enemies, as you know very well. We are desired effect of producing an entire disrelish for the emaed for having constantly maintained, by word use of ardent spirits. It has redeemed them from obouth, and in writing, the doctrine agreeable to vious ruin, and restored them to themselves, relatives, ty, and for opposing some opinions, which we be-te to be prejudicial to holiness. We have done our to their proper stations in society."

Tis enough for us that we have set the candle If such are the effects of this medicine, it certainly on the candlestick, in the presence of your lordships is an invaluable one, and ought to be generally diffus-the synod; if you have not received the light, 'tis ed throughout the country. Unfortunately, however, our fault. You must at the last day give an ac- many of those who need it most, are the least able to all with as we have been. In a word, we appeal to their folly, unless snatched from the jaws of destruc-

great Judge who will try the living and the dead, tion by the hand of benevolence. The proprietors of the medicine still continue to nod, and your lordships are all to appear. As for administer it gratis to all the poor who will take it at hat concerns the order not to leave the town, we their office; and we are happy to learn, that numbers onsult about it God and our conscience, and we avail themselves of this charity daily, the most of whom hall act in this respect, as we think our duty re- are cured of their unnatural thirst, whilst some few, The preceding facts are collected from "Brandt's lowing in the mire."

Ristory of the Reformation in the Low Countries," as The charity, however, is mostly confined to the city Solution to the Nethodist Magazine, not with any design and its vicinity. But the proprietors offer to supply and its vicinity. But the proprietors offer to supply and its vicinity. But the proprietors offer to supply under as a historical sketch of the proceedings of a lindividuals to form associations and procure the mediand approach to the proceedings of a lindividuals to form associations and procure the medianous procure the median obarding, contingent expenses.

Individuals to form associations and procure the medial process of land, lying in Hilmois of a doubt but that the great reformers, Calvin, May they improve the opportunity, and thus be in-

veterate drunkard, when taken according to the directions which accompany it. But the same quantity will frequently cure four or five common tipplers. A gentleman in this city sent a paper of the medicine to a friend in Massachusetts, a few months since, who succeeded in reclaiming four of his workmen from the vice of intemperance; and, when last heard from he was operating on the fifth with great hopes of success.

DEDICATION.

The new brick church of the Methodist Society in Gilmanton N. H., will be dedicated to the service of God on Wednesday, the 24th inst. Exercises will ence at 11 o'clock, A. M.

We are sorry to learn that the publication of the character for correct literature, and pure, moral re-

NOTICE.

The Annual Meeting of the "Fatherless and Widow Society," will be on Wednesday, Oct. 10th, at 3 o'clock, P. M. in the Lecture Room of the New Meet- and of morals too." ng-house in Federal-street, for the choice of officers, and other business. ELIZA T. LARKIN, Sec'y. Boston, 1827.

An Address will be delivered before the Fatherles and Widow Society, on Thursday evening, Oct. 11th, by the Rev. Mr. Babcock, of Salem, at the New Meeting-house in Federal-street, services to commence at half past 70'clock.

LITERARY AND SCIENTIFIC.

ANDOVER SEMINARY. The annual examination at this seminary was held on Wednesday before last. The following is the order of exercises.

Sacred Literature .- Remarks on Matth. xxii. 41--15, T. G. Worcester, Hollis, N. II .. -- Exegetical Preaching. E. Adams, Hinsdale .-- Explanation of -Can it be shown from the Scriptures, that the Jews will be literally restored hereafter to the land of Palestine? Affirmative, S. F. Beard, Stratford, Conn. Negative, L. Cobb, Rochester .-- Translation of Isai. xxi. 1 --- 10, with a brief explanation. J. S. Griffin Pawlet, Vt Does the authority of the sacred writers depend on the reasoning which they employ? G. Haves, Granby, Con.

Ecclesiastical History .-- St. Athanasius. D. Phelps Belchertown.--St. Augustine. L Gilbert, Middlehu-ry, Vt.---Lord Cobham. A. A. Hayes, Granby, Con. John Calvin. G. Shepard, Plainfield, Con .-- The Westminster Assembly. D. Adams, Mount Vernon, N. H .-- Recent Genevan Persecutions. F. A. Strale, Stockholm, Sweden .--- Present state and prospects of the Church. W. Clark, Francestown, N. H.

Christian Theology .-- The special influence of the Spirit not inconsistent with moral agency. E. W. generation, with its necessary qualifications. Durfee, Troy....The religion taught in the Old Testa ment and the New, substantially the same. C. W -Influence of prayer on the benevolent affections. H. C. Jewett, Rowley.--The perfection of the Scriptures. J. A. Albro, Mansfield, Con.--Scriptural of addressing Christians as to the necessity of

Sacred Rhetoric .-- Literature, as exhibiting the moral character of man. J. Crosby, Bangor, Me .--be addressed to Dr. James H. Hart, and Mr. A. M. The French pulpit in the time of Louis XIV. A Fanning, Rutgers' Medical College, Duane Street, Greenwood, Boston .-- The power of impression. J W. Powers, Newport, N. II .-- The danger of substituting, as the object of preaching, present emotion, for deep and permanent impression. H. A. Rowland, containing a collection of evidence in favor of this medicine; this pamphlet is gratuitously given to those who purchase the medicine at New York. The facts contained in this pamphlet are collected from the fol- Perry, Worcester .-- Painting in language. A. Rich-

> From the Christian Watchman. Anniversary of the Newton

September 13, 1827. Order of Exercises .-- Singing and prayer. Essays: by members of the Junior Class. On the Samaritans. R. C. Wade.

On the Pharisees and Sadducees. W. W. Hall. How may a theological student guard against the dan-

geography. H. Fitts.
On the judicial regulations of the Hebrews. J. Aldrich. Why should a young man who is called to the ministry, spend several years in preparing for the work?

By members of the Middle Class.

On the statement of Paul and that of James concerning faith, Rom. iii. 28, and James ii. 24. T. W. Merrill. On the connexions in which the purposes of God are introduced in the Scriptures. S. S. Whitman.

Address before the Society for Missionary Inquiry, by Mr. T. J. Conant, Professor of Languages in Wa-Singing, Prayer, and Benediction.

NEW EDITION OF WESLEY'S SERMONS. 14, Crosby-street, New York, have just completed a new edition of this work, containing the whole of Wes-ley's sermons, from the latest and most complete Lon-prison, the malefactors confined therein were set at don edition. They are comprised in two large octavo volumes, on fine paper, neatly bound, with a portrait, and are now offered at the low price of four dollars per set. They will also put to press, immediately, tinuance of the fire. another edition, on common paper, which as soon as completed, will be furnished at three dollars per set. N. BANGS & J. EMORY.

KENYON COLLEGE.

We learn from a statement in a western paper, that there are fifty men now employed on the site of this college, and the whole exhibits a busy scene. The stones which are brought from different quarries, are said to be of excellent quality. Besides temporary buildings, there has been erected a neat little Gothic and of the reasons for which you have treated us in purchase it, for "the drunkard shall come to poverty." structure, of stone, 36 by 24 feet, of sufficient height thanner; and we wish, that in that day you be not These deluded mortals, then, must be left to perish in to give it convenience and beauty. This is nearly finreceive the joists of the stories, which, with the basement now completed, will be four. The aspect of the is building even now is said to be grand, though a height of nine feet basement only is completed. This man infect structure is to receive two wings, 174 feet each.

It is said, the whole expense, in this college, of two terms, twenty weeks each, will not exceed \$70, for boarding, tuition, room, fuel, washing, and all other contingent expenses.

Mr. Usilon 120 zières of land, lying in Hlinois Mr. Willing the could not succeed, he killed her. then out in ghe could not succeed to seduce her. After locking the door he endeavored to intimidate her than the could not succeed, he killed her. then out in ghe could not succeed the could no not having the firmness to persevere until a cure is effected, "return to their vomit" and to their "wallowing in the mire."

The charity howevere is treatly confined to their "wallowing the mire."

The charity howevere is treatly confined to the site.

the benefit of this college, and deposited \$150 in the North River Bank, to aid this institution.—Pitts. Recorder.

GENERAL INTELLIGENCE.

The death of Mr. Canning was noticed in one paper in Paris, with a mourning border; the first in-stance ever known of thus noticing the decease of a British minister.

Expressions of deep regret at the death of Mr. Canning, are made in all parts of England. It is only a very few of high tory principles who do not join in tamenting the death of this eminent and liberal statesman, as an irreparable loss to the nation. In France, too, all but the Jesuits and ultra royalists lament the sudden extinction of this bright and rising light in the political hemisphere. It was not a momentary regret at the decease of a great and good man; but there is a continued expression of a sense, which all liberal men entertained, that he was looked to as the master spirit who was to be instrumental of great improvement in the political and social condition of Europe. Mr. Canning is also mentioned as an excellent domestic char- and terrible: the Turk brings trouble and distress up-

It is mentioned that the news of the death of Mr. Canning was received at the Spanish Court with evident marks of pleasure-that the Holy Apostolic Cause had one great enemy less.

A Curious Circumstance occurred at Elstree, Herts, Eng. a few days ago. A fine little child, about two years and a half old, was missed by its father, who is gardener in a gentleman's family, Concluding that the child had fallen into one of the ponds in the garden, they were dragged, but nothing found which could lead to a discovery. The out houses, in fact the neighborhood, were searched with as little success. In the evening a boy, who was passing the dog kennel to which was chained a large Newfoundland dog, and which unlikely place no one had ventured near, espied the little infant fast asleep in a humble dwelling of his canine friend. The naws of the animal were round the child's neck. On his attempting to approach the child, the dog showed symptoms of a determination to retain possession of his little companion, which induced the boy to call the father of the child to its rescue. He also was denied approach. but the infant being awoke, was immediately permitted to leave the kennel, to run to the arms of its over joyed parents .- English paper.

SIR WALTER SCOTT. An Englishman and lady recently travelling in Scotland, and having a strong desire to see Sir Walter Scott, sent him a note expressive of their wish to have an interview with "the Lion of the North." Sir Walter sent an immediate answer, observing, that the Lion was seen at the most advantage at his feeding hours, and would be very happy to see them that day at dinner .- They went according ly, and it is needless to add, were most hospitably en tertained.

The French papers announce that Gen. Gourard intends to make a visit to Sir Walter Scott, on some passed down the chimney through one of the rooms, to statements in his life of Napoleon; but whether for the the great injury of the furniture. There was no perpurpose of pistoling Sir Walter, or partaking of the

the facility with which he wrote. "Your surprise." said the modest Baronet in reply, "will be lessened, when you reflect on what it is I do write."

Mr. Conway, a tragedian of eminence, has left the rofession of the Theatre, and is about to dedicate himself to the Ministry of Reconciliation. If this is the ase, and he shines as bright in the pulpit as he did moon the stage, he will be an acquisition of no ordinary value. His countenance is at once fold, but pressessing-his voice strong but well disciplined-and is person tall and commanding. Superadded to these advantages are virtues which are said to be incorruptible.

A new way of declining housekeeping .- Last week bout ten o'clock at night, the inhabitants of the Church way, North Shields, were alarmed by an unminon noise at a house in one of the lanes learing from Bedford street. A constable was sent for, and on his demanding admittance; the door was instantly opened. A scene of a description rarely witnessed then presented itself. A man, perfectly sober, of decent appearance, and good character, was breaking every article of furniture in his house to pieces, and it was all of the best quality. his reasons for such conduct, he, with the greatest mildness, replied, "Gentlemen, I have used every endeavor to keep a house above my head for the las three years, but or account of my wifebeing a drunk-ard, I find it impossible to do so any longer." Every article in the house lay in the middle of the floor, brogers incident to habits of retired study? C. Newton. ken to pieces, except a table, which it appears, was On the importance of being acquainted with biblical the property of his wife before their marriage.—Tyne

Herring Shower in Scotland .- A singular phenomnon occurred at Montrose one night last week, being nothing less than a large shower of herring fry, which fell upon part of the nursery ground a north end of the town. The surprise which filled the minds of the people in that quarter, in the morning, on seeing nearly an acre of the fields, with the veget ables, &c. covered with the scaly inhabitants of the deep, may easily be supposed. The only way of accounting for this strange occurrence is, that the fry had been conveyed thither by a water spout from the Atlantic Ocean.

Dreadful Fire at Moldavia .-- VIENNA, Aug. 11 A dreadful fire has reduced Jassy, the capital of Moldavia with a population of 15,000 souls, to a heap of The Agents of the Methodist Book Concern, No. ruins. The loss of property is immense—the loss of lives melancholy.-Fifty bodies have already been liberty, and immediately commenced the pillage of that part of the city which had escaped the of the flames !- A severe storm raged during the con-

> On Friday last, as the Rev. Mr. Magure, of St. Patrick's Cathedral, was bathing at Black Rock, he was carried away by the impetuosity of the waves, and after several ineffectual struggles disappeared. Three young men, whose names we have not yet heard, plunged into the sea at the risk of their lives, and succeeded in getting to the lifeless body, which was drifting against a rock, which, had it struck against, it must have been dashed to pieces. When they reached the shore, the vital spark appeared extinct, although they had used the precaution of keeping the head a-bove water. Dr. Field of Baggot-street, happened to be, most providentially, on the spot, and on the alarm, provided himself with a resuscitating apparatus,

calamities:—The existence of swarms of Locusts in Poland and Prussia,—the Plague in Smyrna, where a thousand deaths occur daily, and an Earthquake which has destroyed Toket in Asia Minor. Added to these the pest of Small Pox is said to prevail in London.

FROM GREECE.-A Letter from Mr. Miller, dated at Paros, 16th July, says, "There is a civil war raging at Napoli:--About 50 have been killed. Gen. Fabvier, and Gen. Fontemara, are the two commanding Chiefs." It appears by various letters, that the Greek Chiefs complained that the American donations sent for the succor of the starving population of Greece, had not been placed at their disposition. Capt. M. says; "the army, the navy, (with the exception of that part under Lord Cochrane) and the Government, have by turns, done their best to get them out of my

DR. HOWE'S LETTER

The New York Commercial Advertiser contains a ong letter from Dr. Howe, to the Editor of that paper, dated at Napoli, 14th July, which is full of interest. We have only room for extracts. The Doctor says-"Greece, my dear sir, is in a deplorable state-it is useless to conceal the truth; her enemies without are ignorant and weak, but her enemies within are strong acter, of benevolence and piety—"A man of maniers on the country, but the Greek brings tenfold misery, and of morals too." wo, and ruin. The accursed intrigues and jealousy; the avarice and lust of power of her civil and military aristocracy, have brought the country to the brink of ruin, from which a miracle only can save her, and that niracle would be the repentance and better conduct of these men. Look sir, at the state of the Peloponessus; there you see the flag of liberty waving upon the walls of three proud fortresses; but those fortresses are the scenes of intrigue, of plotting, of secret, nay of open internal war. The other night, while the army the Pasha was within eight hours march of this place, I was aroused by the roar of cannon, and the rattling of musketry; I armed myself in the thought that the Turks had made a sudden assault upon the place, and was astonished to find no movement on the part of the inhabitants, -- each remained still in his house as though aware of what was going on; and I soon learned that Colocotroni, with a band of sailors, had assaulted the castle, in hopes to master it, and make himself independent, both by its possession, and that of the treasures of Dillyanis which he knew were concealed here. This is the man whom I see you hold high in esteem in America, for his courage and patriofism!!! "Do not think I am less of a friend to Greece than formerly, from the gloomy accounts I have given you;—I look upon the cause as my own; I shall stick to it while here is a shadow of hope. But it is time to tell the truth and so far from assisting Greece by concealing it, I think her true interests will be best promoted by detailing things as they are-and letting the world know the hopes and fears, the wants and resources of the country. "I remain yours truly,
S. G. HOWE."

PROVIDENCE, Oct. 4 .-- The storm, yesterday, as accompanied with several severe claps of thunder A house on High street was struck, and the lightning the great injury of the furniture. There was no person in the room at the time. As a team of six oxen was on its way from Johnson to this town, the lightospitality of Abbotsford, is yet unknown.

An American traveller of literary attainments, who ming struck one of the yokes and split it in two, extrirecently visited Sir Walter, expressed his surprise at cated one of the oxen uninjured, and killed the other

MARRIED.

In this city, Mr. Bradford Chandler, to Miss Lucy Gray Bradford, both of Duxbury: Mr. James L. Hewit, to Miss Mary E. Moore: Capt. John Adgms, to Miss Sally G. Howe: Mr. Alvah Kitteridge, to Miss Mehitable Grozer: Mr Francés Mullet, to Miss Charlotte Brooks: Mr. Henry H. Eayrs, of this city, to Miss Ann Haydn, of Hallowell, Me.: John Philips Stooner, M. D. to Miss Abby Elizabeth/eidest daughter of the Rev. Dr. Tuckerman: Rev. Benjamin Kent, of Duxbury, to Miss Eleanor Bradford: Mr. Hiram Harris, to Miss Mary W. Whiting, daughter of the late William F. Whiting, Esq. 1 Jas. Farker, Esq. to Miss Anna Tucker, daughter of Richard Dr. Tucker, Esq. to Miss Anna Tucker, daughter of Richard Dr. Tucker, Esq. to Miss Anna Tucker, daughter of Richard Dr. Tucker, Esq. to Miss Lydia May, of Canton. In Salem, Mr. Edward Bass Colman, of Boston, to Miss Sarah Devereaux. rah Devereaux. In North Providence, Mr. Samuel Chaffee, of Boston, to

in Keene, Mr. Volney Wilder, of Boston, to Miss Charlotte Page. In Charlestown, Mass. by the Rev. H. Jackson, Mr. John

H. Scott, to Mrs. Cynthia Bullard. At Griswold, Ct. by Elisha Partridge, Esq. Mr. Marshall Frink, of Norwich, Ct. to Miss Mary Geer, daughter of Mr.

In Norfolk, Va. Mr. George Reed, of Boston, to Miss Eliza Orr.

DIED.

In this city, William Emerson, aged 16 years, son of Sic. A bel Baker: Miss Fauny, daughter of Mr. Thomas Barre, 25: Miss Hannah Parkman McCleary, 36: Mr. Matthias Marston, 11: John Griffin, 62, a respectable man of color. In Tyngsborough, Col. Ebenezer Bancroft, an officer of the army of the Revolution, aged 90.

In Newburyport, after a few days illness, Oliver Prescott, Egg. M. D.

Esq. M. D. In Stoughton, Mass. Sept. 22d, Mr. Nathaniel Smith, of Livermore, Maine, aged 66: Sept. 22d, Miss Rebeccah Pierce,

In Lincoln, widow Susan Garfield, aged 95 years and five

mouths—the oldest inhabitant of L. In Worcester, John Eaton, son of the Hon. William Eaton,

aged 31.
In Northampton, Mrs. Dorothy Thayer, relict of Capt. Abel Thayer, late of Williamsburgh, aged 85: Mr. Levi Clark, 56, both of small pox.
At Geneva, N. Y. Sept. 17th, Mr. Holsy Brainard, late of South Hadiey, aged 32, son of Mr. Robert B.
At Elsinore, on board ship Talma, Mr. John G. Worthy, of Roston, samuan.

oston, seaman. At Porto Rico, on board brig Bud, Mr. William Pearson, of

Boston, aged 31.
In India, the celebrated native chief, Runjeet Sing.
Drowned, on the 17th Aug. by the wreck of brig Jew, Miss
Margaret Dorr, daughter of Mr. Nathan Dorr, of this city, a-

SHIP MEWS.

PORT OF BOSTON. ARRIVALS AND CLEARANCES.

TUESDAY, Oct. 2-Arrived, ship Olive Branch, Harding, Liverpool: brig Sarah Ann, Stetson, St. Ubes: schs. Regular, Cromwell, Labrador: Sally and Betsey, Kent, Steights Belle Isle.—Cleared, brigs Curlew, Ellis, St. Thomas and a market: Margaret, Nowell. New Orleans.

Margaret, Nowell, New Orleans.

3-Arrived, ship Harvest, Burgess, Cronstadt and Elsinore:
sloop Polly, Trasher, Marblehead.—Cleared, ships William
Gray, (new) Cobt., New Orleans: Ninus, Frye, Charleston:
brigs Fair Play, Hopkins, Philadelphia: Favorite, Stanwood,
New Orleans.

brigs Fair Lidy, Myself, Howes, Augusta.—Cleared, A.—Arrired, sloop Dewolf, Howes, Augusta.—Cleared, brigs Minerva, Clark, Copenhagen: Cameo, Simmons, New brigs Minerva, Clark, Copenhagen: Cameo, Simmons, New Orleans: schs. Billow, Barker, Halifax: Volant, Carman, St. Andrews: Nancy Treat, Wardwell, Custine: Debenture, Blish,

FOR ZION'S HERALD. THE HARPER ... NO. III. To Miss E. K. of New York, written while she was supposed to be at Class-meeting.

Evening shades o'erspread my dwelling, Lingering daylight now retires-In her class Eliza's telling, Zealously her soul's desires. Ardor fills each pious bosom; Kneel they and pour their souls in prayer-Every heart, in sweet devotion, Tastes delight, for Christis there. Could I meet and join their worship, Hear them speak, and praise, and pray, Unto each in Christian friendship, Much for Christ, by Lord, I'd say. Early too, I sought the Saviour, Heard and lov'd his charming voice, Now in age he shows me favor,-Yet in him I can rejoice. Thrice ten years in swift succession Have their annual circles run, Since I knew this great salvation; Now tis sweet as when begun. Press your way in Christian duty---Brighter shall your prospects rise;-Grace shall shed celestial beauty,-Heaven extends its glorious prize.

FOR ZION'S HERALD.

ON THE DEATH OF ELIZA.

Eliza's gone-her soul has fled : Her body moulders with the dead; But yet she lives with saints above, And sings and shouts redeeming love.

She's free from trouble, sin and pain; She's gone to heaven with Christ to reign-No more to draw earth's sickly breath--No more to agonize in death.

She chose, in youth, the cause of God. And early trod the heavenly road-Her lyre was tun'd to Zion's lays And sweetly sung her Saviour's praise

Though clouds of doubt obscur'd her skies And hid her Jesus from her eyes, Yet onward still she held her way To the fair climes of endless day

In paths of sin and haughty pride Her faithful feet ne'er turn'd aside-Her humble soul rever'd the Lord. And gave obedience to his word.

And now since death has laid her low, Our bitter tears shall cease to flow. And joy's loud anthems sweetly rise That she is gathered to the skies. Augusta, Mc.

THE GENIUS OF NIAGARA

BY A VISITER AT THE PALLS. Proup Demon of the waters! Thou Around whose stern and stormy brow Circles the Rainbow's varied cem. The Vapour Spirit's diadem ; While rushing headlong at thy feet. The everlasting Thunders meet.

Thron'd on the mists, around thy form Is dashing an eternal storm-Ceaseless and changeless-and whose shock The Tempest of old Ocean mock : And the dark Sea-King yields to thee The need of might and Majesty

Depth, Sound, Immensity, have lent Their terrors to the element. Thy congregated waters yell Down caveras fathomics as Hell! While Heaven's glorious hues are set About thy gorgeous Coronet.

Emblem of Power! the mighty Sun. Hath left and found thee roaring on .--The Giant, Time, hath never yet His footsteps on thy waters set; For thou remainest still the same-Unchanged and unchangeable.

MINISTERS' DEPARTMENT.

PICTURE OF A DEVOTED MINISTER. (From Bishop Heber's charge to the clergy of Cal cutta.)

My brethren, whereunto soever ye are called and whatever may be the peculiar sphere of ministerial action marked out for you, let it be always in your minds, as the prevailing principle of your lives, that you are ministers of Christ, and devoted to His high and holy calling, "HOC AGITE!" Let every man who hears you preach, every man who witnesses your performance of your sacred functions, every man who is admitted to your society and familiar conversation, be made aware that there is thus much distinction in your character, and that your main object is that of your

Even if worldly estimation, if worldly popularity were our objects, it is conduct like this, which (andisgraced by affectation and formality and proceeding unfeignedly from the good treasure of the heart) would eventually most secure them. Consistency is, after all, that quality for which, even among worldly and carnal men, the most unfeigned respect is entertained, and the man who is in earnest, whether they account him mistaken or no, is always esteemed the most, and listened to most willingly. But the world is not the master whom I am desirous that you should seek to please; and the applause of the world is of very little moment to those, whose industry is commanded in the words, Occupy till I come! and whose labours will be rewarded with, Well done, thou good and faithful

Labours of Whitfield .- It appears from a little account book, wherein this great man of God minuted the times and places of his ministerial labours, that he preached upwards of EIGHTEEN THOUSAND Sermons, from the æra of his ordination to that of his death.

The above fact is mentioned in a Number of the Gospel Magazine, a rare and valuable work, published in London in 1776.

AN EXTRACT.

All our success is entirely from the agency of Heaven. And here, perhaps, the preacher may be allowed to enlarge, because there is much that comes home to which a plain dress entirely cuts through at once. his own feelings. He remembers to have been told, 7th. The end proposed by young persons in their "My son, beware of the bribe of talent:" this was dress, is such as a devont soul would abominate. A his own feelings. He remembers to have been told, understood—"Beware of the bribe of applause," and beathen might say it will promote my being comfortthis was understood. But then there was another ably settled in life; but I believe the Lord appoints caution, which was a secret—"Beware of the bribe the bounds of our habitation, and no good thing will of usefulness;" this could not be understood. For we he withhold from them that walk uprightly. I have often find Satan with us before we are aware. We are apt to say, "My success! My usefulness!" and so in holy obedience, and to leave every step of my life Sata overcomes us. Now, the gospel goes to destroy this tendency. It says, "Not by might, nor by power, but by MY Spirit, saith the Lord of Hosts." It according to my station. And whenever I though my said to be guided by his will. I will therefore make it my rule to be clean and neat, but in the plainest things according to my station. And whenever I though my says, "Except a man have the Spirit of Christ, he is on the subject, these words would pass through my none of his "---" So then neither is he that planteth mind with power, for so the holy women of old adornany thing, neither he that watereth; but God that

giveth the increase." Whenever, therefore, success attends our exertions—when sinners are saved—when the people of God are established—whenever good is done, let us bring all our congratulations into the presence of God, and say,

"Tis thine own work, Almighty God, And take thyself the praise."

And let us now say, as we hope to say at the last, "Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and to the Lamb for ever and ever!"

PARENTS' DEPARTMENT.

From the Recorder and Telegraph.

PARENTAL CARE. MESSRS. EDITORS,-I wish for a moment to call the attention of your readers to one point, connected with the prevalence of *Intemperance*, which I have not seen urged as much as its importance demands. I refer to the practice, in which many parents indulge, of per-mitting their children at a very tender age, to sip of ardent spirits till a thirst has been acquired, and the way made broad and easy to irrecoverable ruin, beore a suspicion of danger has been excited. know that early impressions and habits, either good or bad, are the most abiding. For instance, if a child is taught to revere the name of its Maker, and pay the strictest regard to truth at all times, is he afterwards found among those who blaspheme the God of heaven, or violate the truth? Precisely similar is the case in question. An unnatural appetite formed in the childgood, grows with the growth, and by indulgence coustantly acquires new strength, till the inveteracy of habit defies control. In many instances, beyond a doubt, the foundation for confirmed intemperance is laid in childhood, owing to the indiscretion or false tenderness of the parent. If all the instances of persons ruined in this way should be collected, and presented at one view, I am sure there is no father or mother, who would not heuceforth guard with watchful anxiety their domestic circle against this enemy of all

A fact of this kind has come under my own observation. In an adjoining state, resides a family of considerable wealth and high respectability. The blessings of a kind Providence had descended upon them in rich profusion. The children possessed all that the world thinks desirable. No wish was ungratified. All that wealth and affection could bestow was freely given. The oldest son, particularly engrossed the affection of his parents. He was an active, sprightly youth. He loved his parents, and was happy in their They noticed with parental ecstacy the enlargement of his mind, the pledge of future respecta-bility and usefulness. But there was a sad reverse to Twenty years had not passed, before they had fulness of her grief she says, melancholy evidence, that their darling son bid fair to be numbered among the intemperate and profane. So it proved. The affectionate and dutiful child, became a refractory and wayward youth; and he, who promised to contribute so much to the happiness of parents and friends, became alike the scourge and disgrace of both. Now this thirst for strong drink was not created by the temptations of a city or large town; or by associating with the vicious and abandoned. was under the paternal roof that he sipped the poison; and there his ruin commenced. learned to say, 'tis good to "take a little something;" him who is from everlasting! and acquired an insatiable thirst for the deadly pois Twas there he contracted a habit, which carried him

Parents, you desire to see your children reputable in the world; you look to them for support and comfort in your decling years; you hope they will at last participate in the blessedness of Heaven. All this you may hope and expect for them, if you teach them the fear of the Lord, and instill into their minds sentiments of sobriety, temperance and godliness. Great forts are made at the present time to check the tide of intemperance which is sweeping through our land; but it is certain, that all the efforts combined can effect little, in comparison with the discreet management of parents in this respect. Let parents teach their children, by precept and example, that distilled spirits are absolutely hurtful; let them point them to the poverty, shame and wretchedness which intemperance entails; and above all, let them tell them of the agonies of the second death which is the certain consequence of the drunkard's career; and I will senture to predict, that in twenty years from this time, intemperance would be as rare, as it is now com-

I forbear to add more at present, hoping to hear omething on this subject from some parent of greater age and more experience than myself.

LADIES' DEPARTMENT.

From the Christian Advocate and Journal.

West Township, Huntingdon Co. Pa. Aug. 6, 1827. Mn. EDITOR, -- Being desirous to place before a few, at least, of those who say "we can afford it," a few thoughts upon unnecessary expenditures, I send the following extracts from the Rev. Henry Moore's hoping that if they should be inserted, many of your readers will see more clearly, that they cannot without ein afford to waste their Master's goods. JOHN WALKER.

"I prayed for direction, and saw clearly that plainness of dress and behavior best become a Christian, and that for the following reasons:-1st. The apostle expressly forbids women professing godliness, to let their adorning be in apparel; allowing them no other ornament than that of a meek and quiet spirit. 2d. I saw the reasonableness of the command, and proved it good for a proud heart to wear the plain and modest livery of God's children. 3. It tended to open my mouth; for when I appeared in Babylonish gar-ments, like the world, I had its esteem, and knew not how to part with it; but when I showed by my appearance, that I considered myself as a stranger and oreigner, none can know, but by trying, what an influence it has upon our whole conduct, and what a fence it is to keep us from sinking into the spirit of the world: for there is no medium; they who are conformed to the fashions, customs, and maxims of the world, must embrace the spirit also, and they will find the esteem they seek, for the world will love its own: but let them remember that word, 'the friend-ship of this world is enmity with God.' 4th. I saw myself a steward who must render an account for every talent, and that it was my privilege to have the smiles of God upon every moment of my time, or penny of money which I laid out. 5th. I saw clearly, that helping my fellow creatures in their distress, was both more rational and more pleasant than spending my substance on superfluities; and as I am commanded to love my neighbor as myself, and to consider all done to the household of faith as done to Christ, surely I ought not only to suffer my superfluity to give way to their necessity, but also (as occasion may require) my necessity to their extremity 6th. But it is not only the talent of money, but of time, which is thrown away by conformity to the world, entangling us in a thousand little engagements,

THE BURIAL

There was joy on earth—the twittering swallow, as it darted along in sunshine and shade, heeded not the bitter wailings of affliction and distress—the wild bird in its noiseless flight, softly silent, as falls the snowflake, seemed unminded of wo, as it flashed its wing across the vision, like a thought of a dream during the husbed hours of midnight, and vanished as suddenly. To me the sight of their joyous felicity brought no -the sounds of their mirth fell cold upon the heart-it seemed but bitter mockery; and spoke of days departed. The bright and laughing skies seemed nsensible that they were smiling over ruin and decay that one of hope's fairest, sweetest flowers, had droop ed and died; and that now-even now-was to be

laid in the earth's cold bosom.

I had seen the child in its guileless beauty, when i was a thing all glowing with health, innocence and joy—I had seen it folded in irms of her that bore it, in all the overwhelming to ss of a mother's love. But now her first-born blessing—her first, last, and only one slept—not on the soft bosom of a mother's tenderness-but with the quiet dead !- Death, death ! how lovely canst thou be! Though pale and lifeless, it wore a smile passionless and pure as the cherub of immortality-it had nothing of the corpse about it, but the whiteness-nothing of the grave-but its stillness. So beautiful it seemed like the sportive lamb, decked with a flowery garland for the sacrifice. I could fain have lain down by his side in the cold bosom of our common mother, in the dark and silent

Thou weepest, childless mother-ah! well thou mayes!-the Son of God wept at the tomb of his friend -and thou mournest thy first-born. Hard is it for thee to lay thy loved one low in the damp earth-beneath the cold clods of the valley -- hard is it to reflect that this, thy child of peerless beauty, will never more raise its rosy lips to thine, in all the fondness of childbood's warm affection. Ah! these are recollections that weigh upon the soul, even to overpowering. Memory tells thee thou art desolate-it tells, too, of playful smiles--of a thousand soft and winning ways that twine around the mother's bosom-it tells of the sweet wild throbbing of unspeakable bliss, that were hine when softly soothing it to slumber and repose. Now, the foliage of the cypress will be its shelter; and the parrow house its abiding place—the nursery will no more resound with its gladsome mirth-the cradle in which it had so often reposed in quiet is now deso-

late. Thou weepest, childless mother. The last look. The time is come when she may gaze once more upon her sleeping boy, ere the pall is settled upon his lifeless brow. Oh! the bitter agony of that moment--one long burning kiss upon his marble forehead, and he is slut from her view. In the stored. He had acquired, by his industry a respecta-

No more, my baby, shalt thou lie With drowsy smile, and half shut eye— Pillowed upon thy mother's breast, Serenely sinking into rest. For God hath laid thee down to sleep, Like a pure pearl beneath the deep

Look abroad, fond mother, upon the ways of sinful men, and repine no more that God bath made thy child an appel in the regions of bliss. Now his song min-gles with the thanksgiving of the blest--sanctified, safe, Twas there he and secure from the stormy blasts of imquity, with pursued by the merciless savages. Mr. Lane had the

* * * The long train of weeping friends gathered round fresh dug grave. The cettin was lowered into its final resting place, in the vale of solitude and silence---the f him who was so lovely here had, long ere this

YOUTHS' DEPARTMENT.

ssed the dark waters --- and is safely landed upor

the flowery coast of a world of fadeless bloom!

FOR ZION'S HERALD.

rely I have behaved and quieted myself as a child that weamed of his mother; my soul is even as a weamed chill Fraum caxi. 2.

What an amiable disposition of mind is this to b nitated by youth! David had been elevated by the providence of God to to the throne of the kingdom; yet could be now say my heart is not haughty. Pride and arrogance has no place in my heart. every man's heart is so, and is aspiring to high things
-and if they attain them, their eyes are prone to be lofty and look up with envy to those, who are above them; and contemptuously on those below them. The pious psalmist admitted no ambitious projects to agihis mind. He calmly followed the order of under the ministerial labors of the Rev. Dr. Stillman providence; not striving to pry into its secrets, or aiming at things beyond his proper sphere. What God appointed he embraced-what He denied was bmitted to with patience.

his brightest ornament. Look at this admirable example of one in high life surrounded by a flattering court—sought unto by a numerous people-possessing the means of aggranweaned child, who has the strongest hankering after Life of Mrs. Mary Fletcher for your consideration, the breast becomes reconciled to do without it, to be the breast becomes reconciled to do without it, to be satisfied with what is given to him, to be quiet, and submissive to parental government. Is not this amiable!

* It is supposed that the conflict here referred to is the same cause of the conflict here cause of the conflict here cause of the conflict here cause of the conflict here. missive to parental government. Is not this amiable! Is it not desirable? Will you not henceforth endeavor to cultivate the humble, contented temper so beautifully set forth in this psalm! Are you tempted to asspire to high things. Hear! "Lord, my heart is not haughty, nor mine eyes lofty." Reflect-what is power? what is grandeur? what are pleasures? How dangerous to the possessor, how rainous to his friends and adherents? Are you sometimes uneasy under present dispensations of providence? Check that needless and prying curiosity; these are matters quite denies the breast, but gives the wholesome substitute How comfortably may such a child enjoy itself, and for the skies. how gratifying must such conduct be to the parent. Turn then your thoughts to the throne, and to the the object of his imitation. His thoughts soar not on high things; they are bent in contemplation on the

SAILORS' DEPARTMENT.

The following lines were suggested by an impress to a scal, representing a boat at sea, and a man at the helm looking up at a star, with the motto, "Si je te perds, je suis per du."—if I lose thee I am fast.

Shine on, thou bright beacon, Unclouded and free, From thy high place of calmness, Q'er life's troubled sca; Its morning of promise, Its smooth scenes are gone And the billows rave wildly-Then, bright one, shine on,

The wings of the tempest May rush o'er thy ray, But tranquil thou smilest, Undimm'd by its sway High, high o'er the worlds, Where storms are unknown, Thou dwellest, all beauteous,

All glorious, alone.

From the deep womb of darkness The lightning's flash leaps

O'er the bark of my fortun Each mad billow sweeps From the port of her safety By warring winds driven,

> And no light on her course But you, lone one of Heaven. Yet fear not, thou frail one, When thy own sunny headlands Far off shall appear; When the voice of the storm Shall be cilent and past, In some island of Heaven She may anchor at last.

But, bark of eternity, Where art thou now? The tempest-wave shrieks O'er each plunge of thy prow, Thus shatter'd and tost. Then, lone one, shine on; If I lose thee, I'm lost-Shine on, O! shine on

OBITUARY.

MR. EBENEZER LANE. TO THE EDITOR OF ZION'S HERALD.

friends I send you the following account to be inserted rose in the congregation, and addressed the ker. in your useful paper if you should think proper. I am, dear brother, yours, respectfully,

HASKEL WHEELOCK. Lyndon, Vt. Sept 21, 1827.

Died, at Lunenburg, Vt. on the 11th of Sept. in the 77th year of his age, Mr. Ebenezer Lane, after an illness of about three mouths. The incidents of Mr. Lane's life have been various and afflictive. He was born at Cohasset, Mass. in 1751. At the age of 14, he went to Boston where he resided about eight years. From Boston, he removed to Stillwater, N. Y. Here he began to experience the afflicting hand of Providence. He became acquainted with a young lady whom he married, but scarce a year had closed before death severed the union and he was left alone and disconsolate. After a residence of several years at Stillwater, he removed to Hanover, Pa. on the western branch of the Susquehannah. Here, on the peaceful stream which blended its waters with the wave of Wyoming, he hoped, like Wyoming's daughter, to pass a life of uninterrupted felicity. He married a second wife. The pleasures of domestic life were again reble property, and prosperity seemed to promise a life of happiness; but the storms of the revolution were and infirmities, of one kind or another. raging around him, and his pleasant prospects were 2. To bear with, and not magnify can even now doemed to a gloomy reversal. On the 3d of July, 1778,* a party of Indians and tories in number about 1400 made an attack upon the settlement where he resided. A desperate engagement ensued between them and about 330 of the settlers; of this latter number, but about 80 survived the conflict --- among whom was Mr. Lane. He, with some six or eight, fled to a neighboring wood where they were fortune to clude their vigilance by secreting himself at some little distance apart from his companions, all of whom were seized, butchered and scalped before his eyes. All his buildings were burned and his prop erty destroyed in the promiscuous ruins of the settle ment. From these ravages he narrowly escaped. without a hat, carriage, or any property, save about 600 dollars Continer all currency, which, on account of its rapid depreciation was worth but 100. In this reduced state of affairs, taking with him his wife and an only child, he pursued his way on foot, from Susquebannah to Glastenbury, in Connecticut, where he live lone year. From this place he removed to Hano-ver, N. H. where he resided 17 years. Nor here was members of churches, and we should therefore water there an end of disastrous life. He buried his second against every thing that furthers his end. wife and married a third at this place.

In March, 1797, he removed from Hanover to Lunenburg, Vt. Here be seemed to have found a retreat | when we are all united in love, than we could do who from the troubles and calamities of life. He was respected and beloved by friends and acquaintances. By ndustry and economy he had regained a competency of the good things of this world, and though he never united to any church, he gave good evidence that he enjoyed the consolations of religion in an eminent degree. In all his relations he was liberal and generous His religious impressions were first received in Boston

Having fulfilled the measure of his days, he died, perfectly resigned to the will of Heaven, and in the full hope of the rewards of the faithful. He left an tances, living in the different states of the union, to of attention, and guarded by the impre mourn his exit. His remains were interred on the 13th, when a discourse was delivered on the occasion to a large and attentive audience who assembled to witness the scene. The printers in Vermont, New Hampshire. Maine, Peners level and Oliver tates the humble, tractable temper of the infant. A Hampshire, Maine, Pennsylvania and Ohio, are requested to notice this death.

THE GATHERER.

ON PRAYER. BY SAINT CHYSOSTOM.

Prayer is an all-efficient panoply; a treasure unsky unobscured by clouds; a haven unruffled by the storm; it is the root, the fountain, and the mother ward and interposed, with "don't lose your ten too great, too high for thee. Secret things belong of a thousand blessings.-I speak not of the prayer gentlemen, you are all wreng. I can explain unto the Lord, but things which are revealed belong which is cold, and feeble, and devoid of energy; 1 unto us. How lovely is that child that can look up speak of that which is the child of a contrite spirit, with a smiling, placid counterance to the mother who the offspring of a soul converted, born in a blaze of your nonsense, had nothing to do with it. unutterable inspiration, and winged, like lightning,

cradle. On the throne you beheld one advanced to to rest; extinguished wars; appeared the elements; grandeur, honor and power in the cradle you behold expelled demons; burst the chains of death; expanded the gates of heaven; assuaged diseases; repelled frauds; rescued cities from destruction; it hath quiet lovely infant, weaned from the breast of his stayed the sun in its course, and arrested the progress mother. Theu hast them both for imitation, and may of the thunderbolt; in a word, it hath destroyed whatthe real language of thy heart be, My soul is even as a ever is an enemy to man. I again repeat, that I speak not of the prayer engendered by the lips; but of that which ascends from the recesses of the heart. Assuredly, there is nothing more potent than it: yea, there is nothing comparable to it. A monarch vested in and he would have been chosen Senator. Now de suredly, there is nothing more potent than it: yea, there gorgeous habiliments, is far less illustrious than a interrupt, gentlemen-now, you all remember kneeling suppliant, enpobled and adorned by communion with his God. Consider how august a privilege it is, when angels are present, and archangels throng around; when cherubim and seraphim encircle with their blaze the throne; that a mortal may approach voting against it. with unrestrained confidence, and converse with heaven's dread Sovereign! Oh! what honor was ever his hands and invokes his God, in that moment he leaves behind him all terrestrial pursuits, and traverses on the wings of intellect the realms of life! he contemplates celestial objects only, and knows not of the present state of things during the period of his prayer; provided that prayer be breathed with fervency .-Could we but pray with fervency; could we pray with a soul resuscitated, a mind awakened, an under-

guardian of health. Prayer at once secures the continuance of our blessings, and dissipates the cloud of our calamities. O prayer! O blessed prayer!—Thou art the unwearied conqueror of human woes; the firm foundation of human happiness; the source of everduring joy; the mother of philosophy! The man who can pray truly, though languishing in extremest indigence, is richer than all beside: whilst the wretch who never bowed the knee, though proudly seated as monarch of the nations, is of all men most destitute.

Let us then direct our thoughts to Him that was poor, yet rich; rich hecause he was poor. Let us overlook the enjoyments of the present, and desire the blessing of the future; for so shall we obtain the blessings of the present and the future. Oh! may we all obtain them through the grace and beneficence of Christ our Lord; to whom, with the Father and the Holy Spirit, be ascribed all glory, now and for evermore! Amen.

Repentance .- God will not pour in the oil of his mercy, but into the vessel of a broken heart .- Malton.

A dilemna for Universalists .- Being is a town not ar distant, I was credibly informed, that some time previous to my being there, a Universalist preached in that place. After he had done his meeting, he told the congregation that he would preach there again if the people would signify their wish for it. After wait ing some time, and no one having given him the desir-Dear Sir,-By the special request of a number of ed call to preach for them again, an old gentleman preacher as follows—"Sir if you have preached us the truth to-night, we do not need you; and if you have preached a lie, we do not want you."

I believe the preacher did not consider this call sufficiently pressing, and therefore did not go again. Now let me ask, did not the old gentleman show more wisdom than the preacher? And would it not be best to treat all Universalut preachers in the same manner -Anti-Univ.

SECRETS DIVULGED.

Two lovers kiss each other in the meadows: They think that no one sees the fond betrayal. But the green meadows see them, and are faithles. And the white flocks preclaim it to the thepherd, The shepherd to a high-way traveller brings it: He to a sailor on the restless ocean tells it; The sailor to his spice-ship thoughtless sings it The spice-ship whispers it upon the waters, The waters rush to tell the maiden's mother

Servian Postr.

Excellent rules for promoting harmony among Church Members. 1. To remember that we are all subject to failings

2. To bear with, and not magnify each other's mirmities .- Gal. i. 1. 3. To pray one for another in our social meetings,

and particularly in private.- James v. 16. 4. To avoid going from bouse to house, for the purpose of hearing news, and interfering with other peo

e's business. 5. Always to turn a deaf ear to any slanderous report, and to lay no charge brought against any person, until well founded.

6. If a member be in fault, to tell him of it in pri vale, before it is mentioned to others. 7. To watch against a shyness of each other, and

put the best construction on any action that has the pearance of opposition or resentment. 3. To observe the just role of Solomon, that is, to leave off contention before it be meddled with .- Prov

9. If a member has offended, to consider how glor ous, how godlike it is to forgive, and how unlike Christian it is to revenge .- Ephesians iv. 2. 10. To remember, that it is always a grand artifice

11. To consider how much more good we can do i

the world at large, and in the church in particular, acting alone, and indulging a contrary spirit. the express injunction 12. Lastly, to consider

Scripture, and the beaufiful example of Christ, as these important things .- Eph. iv. 22. 1 Pet. ii. 21 John xii. 5, 35.

Married Life .- - Connubial happiness is of too fine texture to be roughly handled. It is a delicate flower which indifference will chill, and suspicion blast-It is a sensitive plant, which will not even bear the showers of tender affection, expanded with the glow

sembled in the bar-room of the Farmer's Hotel, i -, Rhode Island, were exhausting their lear ing and temper in discussing the causes of the la War. As the dispute waxed warm and seemed about coming to the decision so common on such occasion of bloody heads and disfigured faces, thus proving t we have enough of the war spirit among us, to me diminished; a mine which never is exhausted; a slight causes sufficient to light the flame, I say, just this critical period, a plain honest farmer stepped whole matter to you. Orders in Council, Ber Milan Decrees, Free Trade, Sailor's Rights. was entirely owing to neighbor M's pig getting or the skies.

The potency of prayer hath subdued the strength of will prove it. Burrill, you know, was M's law fire; it hath bridled the rage of lions; husbed anarchy got his case for him. T. was representative sembly, from the town S-. Now rill and Howell were candidates for Uncle S ate, and every body was at work on one side er, and after counting noses Barrill's friend all was safe; but when the vote was taken, T he was a good staunch Federalist, and of cour to vote for Burrill, remembering the pig law suit not vote for him, so that Howell by voting for his when the question of declaring war came before the Senate, Mr. Bayard moved to postpone it six weeks to give time to hear from England, and his motion of know was lost by only one vote-one Jerry How Now if Burrill had been there, would have voted for the motion, and the declaration of war would have been deferred. Before six week When a Christian stretchesforth expired, news arrived that the Orders in Council were repealed, and thus the principal alleged cause of war removed. Of course, if the delay had been obtained war would never have been declared, and thus I have proved that neighbor M's pig getting into neighbor T garden, was the real cause of it."-Brocklin Conn.

Silence is often the best refutation of calumny. standing quickened, then were Satan to appear, he would instantaneously fly: were the gates of hell to yawn upon us, they would close again.

Prayer is a haven to the shipwrecked mariner; an energy unto them that are sinking in the same of the prayer is a haven to the shipwrecked mariner; and friends to write in his own defence; he replied, that the target in the same of the anchor unto them that are sinking in the waves, a staff to the limbs that totter; a mine of jewels to the poor, a security to the rich, a healer of disease, and a solf in a mud puddle.



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ORIGINAL COMMUNIC

DERVATIONS ON THE DOINGS OF WHICH MET AT NEW LEBANON, N. Y.

[CONCLUDED.] Mr. Edwards again: " Audible gestures, and boisterous tones, in p. per." Dr. Beecher moved an amending the words "and unesual postures

prevailed, but afterwards those words After considerable discussion, Mr. B following as a substitute, which was : ble groaning in prayer is, in all ordi discouraged; and violent gestures. ones in the same exercises are impro not suppose from this proposition, or a ments, that it ever came into the min ministers and Doctors of Divinity to the sentiment of the scriptures upon t forming of rules for the regulation of peared differently to the convention f rere in any better circumstances to on this head, is another thing. And eide in this case, seeing they have giv which to reason or judge ?-- We hope given if we utter a groan at the teme rention in usurping the prerogative whether we may groan, or not, in pray casions where it is to be discouraged an lad the convention decided that all her of the groans, gestures, or tones of nproper, and ought to be discouraged esponded a most cheerful and hea when they go so far as to legislate for and prescribe the measure of his influ tion upon the hearts of men, we dare Groaning is a natural expression of d corres, either on our own account, or and is produced by a deep sense of ou or the sin and misery of our fellow cree Job and David, Paul and Jesus Cl others, have expressed themselves in g could express, it has been called gro not be uttered; and this by St. Paul is immediate influence of the Holy Spiri cession in us. "Violent gestures," su convicted publican, smiting his breas rous tones" in prayer, such as we m Saviour used when he offered up pray cations, with strong crying and tears.
Psalmist used when he prayed and cr

ain, it is not infallible, and therefore my be rejected when we please. A that Deists and Unitarians are more lose who admit the infallibility of the regard as enthusiasm and wild fire warranted by their authority. It is tance that there was too much ligh tion to admit Dr. Beecher's motion serting the words, "and unusual postus ained, kneeling and prostration in pr shared the same fate as "groaning, and boisterous tones." In all this, rather than the word of God, seems to the standard of the actions of piety; out, will reduce the form and spirit of taste of a philosophising age. Was to public sentiment, or a real fear of e led to the practice of whispering in meetings? This practice whatever he motive to it, is far more inconsist

hius of social meetings, and far less to

he practice of " all, speaking accord

Mr. Edwards introduced the follow

Speaking against ministers of the 1

inations."

ondemned by this convention, as "i

bey are afraid of "enthusiasm and

they ought to be of real enthusiasr

But if all "groaning, violent gesture

mes in prayer" are to be considere

and wild fire, it is evident that the be

lived were enthusiasts and fanatics

either reject the Bible with the Deists

rians allow, that, though it be a go

regular standing, as cold, stupid, or converted, or enemies to revivals of roper." After some discussion, Mr. ion which went to insert the follas heretics, or enthusiasts, or disornanged, or mad." Mr. Edwards, ho striking out his own epithets, to a lop Beman, and made a motion to that e ost. The question then being take fion as amended, all voted in favor of twould seem quite as bad for his gainst ministers of the Lord Jesus anding" " as heretics, enthusiasts, o anged or mad," as for another party m, "as cold, stupid, dead, unconve o revivals;" And therefore those o mutually agreed to censure this selves as well as in each other, acted Part, than he who stiffly stood out. I is a stiff man.

We do not well understand what wards's proposition respecting " he churches of evangelists, in such nstitute an influence" prejudicial to both evangelists and pastors are g lead of the church, for the edifying the saints, we do not see that, in church, they can have separate into become dangerous to the other. T is would rather indicate that some

that of the church lay at the bottom. The following proposition was offer wards: " from the temporary success